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THE LAW

AND

THE TESTIMONY.

BY THE AUTHOR OF

"THE WIDE, WIDE WORLD."

"Dig further and thou shalt find more."

"The secret things belong unto the Lord our God: but those things which are revealed belong unto us, and to our children for ever, that we may do all the words of this law."—Deut. xxix. 29.

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A Note of Advisement to the Reader.

It must be asked, and it must be answered, What is this big book? and what is anybody's pretence for giving it to the public? The first question only needs any care, and needs not many words.

This big book is not another book of reference: nothing less. It is no concordance of subjects, nor collection of beauties. It has not its fellow in the market; or if it have, it is a fellow that nobody knows.

It is a gathering of facts for the purposes of induction. It is a setting together of the mass of Scripture testimony on each of the grand points of Scripture teaching; in the hope that when the whole light of the scattered rays is flung on the matter, the truth may be made manifest.

In their ordinary arrangement, the Bible forces may be said to charge in "dispersed order;" here they seem to stand as in the old Macedonian phalanx, shoulder to shoulder, with shields locked. Certainly the phalanx order would never have done the Bible work. But it may have its own proper ends.

I don't doubt some heads have been shaken at the idea of such work being done by a woman.

No woman set about it, in the first place; it was but a girl and a child. And they had little knowledge of the theological world, and certainly no meaning to enlighten anybody except themselves. The thing fell out on this wise.

One Sabbath evening, my little sister, in a spirit of weary good intentions, asked of my father to give her *something to do on*

Sundays. My father pondered the matter a little; and then turning round to the table, sketched off the list of subjects,—or points of belief,—on which the following work has grown up. These he gave my sister and me, telling us to begin with the first chapter of Genesis and *see what the Bible said about them.*

This list has never been changed, except by the addition of one head, which afterward, upon full trial and consideration, was stricken out again. It stands, in the matter and order of its divisions, just as it stood at first.

Now were we launched upon a delightful independent voyage of discovery, for which we trimmed our sails with great gravity. What a little rag of a sail we had to begin with, to be sure! But with that we went humbly and carefully to work. We were not bold nor presumptuous mariners.

One chapter a day was all we took. We searched that carefully, and noted down with miser eagerness everything which seemed to us to have an important bearing upon any point in our scheme. On Sunday we indulged ourselves with two chapters. Then we compared notes, and sent each other back to look for what either had missed; gave each the other the advantage of her discoveries, her light, her better counsel. And at intervals, in those days, we submitted our notes to the overlooking and overjudging of my father; holding long, very interested, and doubtless very profound, discussions about them.

But by dint of this practice we ourselves grew daily in the power of judging; and not only that, but the skill and the power of seeing too; till by the time we were half through the Bible, we were just fit to begin again at the beginning. And so we did, I know not how many times, starting back from different points in our progress; for still sight and skill grew with the use of them, and the Bible seemed a mine never to be explored. We know it to be so now; and have given up all hope, or wish, ever

to see the last ore fetched out of that depth, and obliged to yield up its treasures to earthly eyes. Many a bit we passed in our ignorance, in the days when we could see no metal but what glittered on the surface ; and many a good time we went back again, long afterward, and broke our rejected lump with great exultation to find it fat with the riches of the mine.)

That we thought ourselves enriched in the course of this business, was of necessity. The next thing was to show what we had got. If we could, we would have taken every soul through the mine to gather for himself. But as we could not do that, it seemed worth while to set forth our collection ; though none can possibly be so good to any one as that he has made himself. "Where the best things are not possible, the best may be made of those that are."

To examine the whole gathered testimony of the Bible on any point, is one thing ; and to go take it oneself at the mouths of the Bible writers, is a very different thing. But in both ways two results may be arrived at ; the exceeding strength of their united evidence, and the strange harmony with which it is given. Unlike as they were, and very unlike as were their occasions and ways of saying the same thing. Those gentle and scattered rays of truth so many coloured, and so easy perhaps to deal with separately, brought together are an exceeding white light, "a light above the brightness of the sun."

To go through the Bible as we have gone through it, is like seeing in a vision the Bible witnesses called to appear and give testimony ;—and suppose it were by the uplifting of the hand. There is the stern finger of Moses, then the quietly attesting sign of the writer of history ; David's hand is on high, *with a cymbal in it* ; the prophet of Lamentations passes by, covered with sackcloth, and his head down ; but *his hand is up* ; Isaiah's is waved in exultation ; and there is the triumphing gesture of St. Paul, and

the outstretched arms of St. John. In sorrow or in joy, they are all at one, and so are you with them, before the last has given his testimony. They are all at one, though centuries rolled away between the time when one lay down in the dust and the next lifted his head upon a changed world. Though this "a golden crown had on," and that other was "in weariness and painfulness, in watchings often, in hunger and thirst, in cold and nakedness;" though one was "learned in all the wisdom" of the politest people, and another was a prime minister in the greatest heathen kingdom, and another made and mended the nets by which he gained his bread on the little inland water that washed the walls of Capernaum. They all sing the same song; they all know the same knowledge; and they all esteem it with one accord, "beyond their chief joy."

It would be too much to say that in the following work we have always given in each case the *whole* Bible testimony. I believe we could never do that. But we have gathered all the strong passages that we could find. Except in one or two instances where they out-numbered their importance, and in two or three other instances where the subjects were very nearly bound with other subjects, and to have given the whole array of passages under each head would have been to repeat more than was needful. It is taken for granted that the student will go from one to the other.

If we were asked how *we* estimate this book, we should answer with one breath, "Beyond price!" We cannot hope that it shall be the same thing to others. But we believe that it will be very much what they choose to make it. The only spirit to make anything of the Bible, is that of the man who after all was a wise man when he said, "O Lord, my God, I am but a little child!"

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I.

The Divine Nature.

In the beginning **God** created the heaven and the earth. And the earth was without form, and void ; and darkness was upon the face of the deep : and the Spirit of God moved upon the face of the waters. **And God said, Let there be light : and there was light.**

Gen. i. 1-3.

And God said, Let **us** make man in **our** image, after **our** likeness : and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man **in his own image**, in the image of God created he him ; male and female created he them.

Gen. i. 26, 27.

And the Lord God said, Behold, the man is become as one of **us**, to know good and evil.

Gen. iii. 22.

And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language ; and this they begin to do : and now nothing will be restrained from them, which they have imagined to do. Go to, let **us** go down, and there confound their language, that they may not understand one another's speech.

Gen. xi. 5-7.

And the Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old ? **Is anything too hard for the Lord ?** At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

Genesis, xviii. 13, 14.

And Abraham planted a grove in Beer-sheba, and called there on the name of the Lord, **the everlasting God.**

Gen. xxi. 33.

Now Moses kept the flock of Jethro his father-in-law, the priest of Midian : and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush ; and he looked, and behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses : and he said, Here am I. And he said, **Draw not nigh hither : put off**

Ex. iii. 1-6.

thy shoes from off thy feet; for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

Ex. iii. 13-15.

And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: And he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name forever, and this is my memorial unto all generations.

Ex. vi. 2, 3.

And God spake unto Moses, and said unto him, I am the Lord: And I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty, but by my name JEHOVAH I was not known to them.

Ex. xv. 1-12.

Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him a habitation; my father's God, and I will exalt him. The Lord is a man of war: the Lord is his name. Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea. The depths have covered them: they sank into the bottom as a stone. Thy right hand, O Lord, is, become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy. And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble. And with the blast of thy nostrils the waters were gathered together, the floods stood upright as a heap, and the depths were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil: my lust shall be satisfied upon them; I will draw my sword, mine hand shall destroy them. **Thou didst blow with thy wind, the sea covered them:** they sank as lead in the mighty waters. Who is like unto thee, O Lord, among the gods? who is like thee, **glorious in holiness, fearful in praises, doing wonders?** Thou stretchedst out thy right hand, the earth swallowed them.

Exod. xv. 18.

The Lord shall reign forever and ever.

Exodus,
xxxiii. 12-14.

And Moses said unto the Lord, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now therefore I pray thee, if

I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people.

And he said, **My presence shall go with thee**, and I will give thee rest.

And he said, I beseech thee, shew me thy glory.

And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee: and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. And he said, Thou canst not see my face: **for there shall no man see me and live.** And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: and I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

Exodus,
xxxiii. 18-23.

And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and behold, thou hast blessed them altogether. And he answered and said, Must I not take heed to speak that which the Lord hath put in my mouth? And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.

Numbers,
xxiii. 11-20.

And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on every altar. And he said unto Balak, Stand here by thy burnt-offering, while I meet the LORD yonder. And the Lord met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus. And when he came to him, behold, he stood by his burnt-offering, and the princes of Moab with him, And Balak said unto him, What hath the Lord spoken? And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor: **God is not a man, that he should lie; neither the son of man, that he should repent:** hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Behold, I have received commandment to bless: and he hath blessed, and I cannot reverse it.

Take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons: specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children. And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. And the Lord spake unto you out of the midst of the fire: ye heard the

Dent.
iv. 9-19.

voice of the words, but **saw no similitude**; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone. And the Lord commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it. Take ye therefore good heed unto yourselves; (for ye **saw no manner of similitude** on the day that the Lord spake unto you in Horeb out of the midst of the fire;) lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of anything that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth: and lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven.

Deut. iv. 39. Know therefore this day, and consider it in thine heart, that the Lord **he is God** in heaven above, and upon the earth beneath: there is none else.

Deut. vii. 9. Know that the Lord thy God, he is God, **the faithful God**, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations.

Deut. vii. 21. The Lord thy God is among you, **a mighty God and terrible**.

Deut. x. 17. The Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward.

Deut. xxviii. 53. If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name **THE LORD THY GOD**; then the Lord will make thy plagues wonderful.

Deut. xxxii. 1-4. Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the Lord: ascribe ye greatness unto our God.

He is the Rock, **his work is perfect**; for all his ways are judgment: a God of truth and without iniquity, just and right is he.

Deut. xxxii. 40. I lift up my hand to heaven, and say, **I live forever**. If I whet my glittering sword, &c.

Deut. xxxiii. 26, 27. There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. **The eternal God** is thy refuge, and underneath are the everlasting arms.

There is none **holy** as the Lord : for there is none beside thee : neither is there any rock like our God. 1 Sam. ii. 2.

And Saul said unto Samuel, I have sinned : for I have transgressed the commandment of the Lord, and thy words : because I feared the people, and obeyed their voice. Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the Lord. And Samuel said unto Saul, I will not return with thee : for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel. And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent. And Samuel said unto him, The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine that is better than thou. And also **the Strength of Israel will not lie nor repent** : for he is not a man, that he should repent. 1 Samuel, xv. 24-29.

Thou art great, O Lord God : for there is none like thee, neither is there any God besides thee, according to all that we have heard with our ears. 2 Samuel, vii. 22.

And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward heaven : and he said, Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart : who hast kept with thy servant David my father that thou promisedst him : thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day. Therefore now, Lord God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel ; so that thy children take heed to their way, that they walk before me as thou hast walked before me. And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father. But will God indeed dwell on the earth ? behold **the heaven and heaven of heavens cannot contain thee** : how much less this house that I have builded. Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to-day : That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there : that thou mayest hearken unto the prayer which thy servant shall make toward this place. And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place : and hear thou **in heaven thy dwelling-place** : and when thou hearest, forgive. 1 Kings, viii. 22-30.

That all the people of the earth may know that **the Lord is God**, and that there is none else. 1 Kings, viii. 60.

1 Kings,
xviii. 17-40.

And it came to pass when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim. Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel. And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord *be* God, follow him: but if *Baal then* follow him. And the people answered him not a word. Then said Elijah unto the people, I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under: and call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken. And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god: either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when mid-day was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded.

And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name: and with the stones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood. And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it

the third time. And the water ran round about the altar; and he filled the trench also with water. And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again.

Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

All the gods of the people are idols: but **the Lord made the heavens.**

1 Ch. xvi. 26.

And David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men unto Jerusalem. Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: As for me, I had in mine heart to build a house of rest for the ark of the covenant of the Lord, and for the footstool of our God, and had made ready for the building: but God said unto me, **Thou shalt not build a house for my name, because thou hast been a man of war, and hast shed blood.** Howbeit the Lord God of Israel chose me before all the house of my father to be king over Israel forever.

1 Chronicles, xxviii. 1-4.

Our God, the great, the mighty, and the terrible God, who keepest covenant and mercy.

Neh. ix. 32.

Now a thing was secretly brought to me, and mine ear received a little thereof.

Job, iv. 12-18.

In thoughts from the visions of the night, when deep sleep falleth on men, fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up. It stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice saying, Shall mortal man be more just than God? shall a man be more pure than his maker? Behold, he put no trust in his servants; and his angels he charged with folly.

He is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered? Which removeth the mountains, and they know not: which overturneth them in his

Job, ix. 4-12.

anger; which shaketh the earth out of her place, and the pillars thereof tremble; which commandeth the sun and it riseth not, and sealeth up the stars; which alone spreadeth out the heavens, and treadeth upon the waves of the sea; which maketh Arcturus, Orion, and Pleiades, and the chambers of the south; which doeth great things past finding out; yea, and wonders without number. Lo, he goeth by me, and I see him not; he passeth on also, but I perceive him not. Behold, he taketh away; who can hinder him? Who will say unto him, What doest thou?

Job, xi. 7-9. Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea.

Job, xiii. 11. Shall not his excellency make you afraid, and his dread fall upon you?

Job, xv. 15. Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.

Job, xxii. 2, 3, 4. Can a man be profitable unto God, as he that is wise may be profitable unto himself? Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him, that thou makest thy ways perfect? Will he reprove thee for fear of thee? will he enter with thee into judgment?

Job, xxiii. 1-3, 8-10, 13. Then Job answered and said, Even to-day is my complaint bitter: my stroke is heavier than my groaning. Oh that I knew where I might find him! that I might come even to his seat! * * * * Behold, I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him: but he knoweth the way that I take: * * * * * But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth.

Job, xxv. 4, 5. How can man be justified with God? or how can he be clean that is born of a woman? Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight.

Job, xxvi. 6-14. Hell is naked before him, and destruction hath no covering. He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in his thick clouds; and the clond is not rent under them. He holdeth back the face of his throne, and spreadeth his cloud upon it. He hath compassed the waters with bounds, until the day and night come to an end. The pillars of heaven tremble, and are astonished at his reproof. He divideth the sea with his power, and by his understanding he smiteth through the proud. By his Spirit he hath garnished the heavens; his hand hath formed the crooked serpent. Lo, these are parts of his ways; but how little a portion is heard of him? but the thunder of his power who can understand?

Elihu spake moreover, and said, Thinkest thou this to be right, that thou saidst, My righteousness is more than God's? For thou saidst, What advantage will it be unto thee? and, What profit shall I have if I be cleansed from my sin? I will answer thee, and thy companions with thee. Look unto the heavens, and see; and behold the clouds which are higher than thou. If thou sinnest, what doest thou against him? or if thy transgressions be multiplied, what doest thou unto him? If thou be righteous, what givest thou him? or what receiveth he of thine hand? Thy wickedness may hurt a man as thou art: and thy righteousness may profit the son of man.

Job,
xxxv. 1-8.

Behold, God is great, and we know him not, neither can the number of his years be searched out.

Job,
xxxvi. 26.

Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge? How thy garments are warm, when he quieteth the earth by the south wind? Hast thou with him spread out the sky, which is strong, and as a molten looking-glass? Teach us what we shall say unto him; for we cannot order our speech by reason of darkness. Shall it be told him that I speak? if a man speak, surely he shall be swallowed up. And now men see not the bright light which is in the clouds: but the wind passeth, and cleanseth them. Fair weather cometh out of the north: with God is terrible majesty. Touching the Almighty, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice: he will not afflict. Men do therefore fear him: he respecteth not any that are wise of heart.

Job,
xxxvii.
16-23, and
xxxviii.
1-20.

Then the Lord answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge?

Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof: when the morning stars sang together, and all the sons of God shouted for joy? Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddling band for it, and brake up for it my decreed place, and set bars and doors, and said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed? Hast thou commanded the morning since thy days; and caused the day-spring to know his place; that it might take hold of the ends of the earth, that the wicked might be shaken out of it? It is turned as clay to the seal; and they stand as a garment. And from the wicked their light is withholden, and the high arm shall be broken. Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth? Have the gates of

death been opened unto thee? or hast thou seen the doors of the shadow of death? Hast thou perceived the breadth of the earth? declare if thou knowest it all. Where is the way where light dwelleth? and as for darkness, where is the place thereof, that thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof?

Job, xl. 9-14.

Hast thou an arm like God? or canst thou thunder with a voice like him? Deck thyself now with majesty and excellency; and array thyself with glory and beauty. Cast abroad the rage of thy wrath; and behold every one that is proud, and abase him. Look on every one that is proud, and bring him low; and tread down the wicked in their place. Hide them in the dust together; and bind their faces in secret. Then will I also confess unto thee that thine own right hand can save thee.

Job xlii. 1-6.

Then Job answered the Lord, and said,

I know that thou canst do everything, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.

Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear: but now mine eye seeth thee: wherefore I abhor myself, and repent in dust and ashes.

Ps. ii. 1-9.

Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, **and** against his Anointed, saying, Let us break **their** bands asunder, and cast away **their** cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my King upon my holy hill of Zion. I will declare the decree: **the Lord** hath said unto **me**, Thou art my Son; this day have I begotten thee. Ask of me, and **I** shall give **thee** the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

Ps. v. 4, 5, 6.

Thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee. The foolish shall not stand in thy sight: thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing: the Lord will abhor the bloody and deceitful man.

Psalm vii. 11.

God judgeth the righteous, and God is angry with the wicked every day.

Psalm ix. 7.

The Lord shall endure forever.

Psalm xl. 4.

The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men.

As for God, **his way is perfect**: the word of the Lord is tried: he is a buckler to all those that trust in him. For who is God save the Lord? or who is a rock save our God?

Psalms,
xviii. 30, 31.

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether.

Ps. xix. 7-9.

Thou art **holy**, O thou that inhabitest the praises of Israel.

Ps. xxii. 3.

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

Psalms,
xxiv. 7-10.

Who is this King of glory? the Lord strong and mighty, the Lord mighty in battle.

Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? the Lord of hosts, he is the King of glory. Selah.

Psalms, xxix.

Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness. The voice of the Lord is upon the waters: the God of glory thundereth: the Lord is upon many waters. The voice of the Lord is powerful; the voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon. He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn. The voice of the Lord divideth the flames of fire. The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh. The voice of the Lord maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory. The Lord sitteth upon the flood; yea, the Lord sitteth King forever. The Lord will give strength unto his people; the Lord will bless his people with peace.

Rejoice in the Lord, O ye righteous: for praise is comely for the upright. Praise the Lord with harp: sing unto him with the psaltery and an instrument of ten strings. Sing unto him a new song; play skilfully with a loud noise. For the word of the Lord is right; and all his works are done in truth. He loveth righteousness and judgment: the earth is full of the goodness of the Lord. By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses. Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. For he spake, and it was done; he commanded, and it stood fast.

Psalms,
xxxiii. 1-9.

Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds. Thy righteousness is like the great

Psalms,
xxxvi. 5-9.

mountains; thy judgments are a great deep: O Lord, thou preservest man and beast. How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: in thy light shall we see light.

Psalm,
xlv. 1-7.

My heart is inditing a good matter: I speak of the things which I have made touching the King: my tongue is the pen of a ready writer.

Thou art fairer than the children of men: grace is poured into thy lips: therefore **God** hath blessed **thee** forever. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee. Thy throne, **O God**, is forever and ever: the sceptre of thy kingdom is a right sceptre. **Thou** lovest righteousness, and hatest wickedness: therefore, **God**, **thou God**, hath anointed **thee** with the oil of gladness above thy fellows.

Psalm,
xlvii. 1, 2.

O clap your hands, all ye people, shout unto God with the voice of triumph. For the Lord Most High is terrible; he is a great King over all the earth.

Psalm,
lxviii. 32-35.

Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord; Selah: to him that rideth upon the heavens of heavens, which were of old; lo, he doth send out his voice, and that a mighty voice. Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds. O God, thou art terrible out of thy holy places: the God of Israel is he that giveth strength and power unto his people. Blessed be God.

Ps. lxxi. 19.

Thy righteousness also, O God, is very high, who hast done great things: O God, who is like unto thee!

Ps. lxxvi. 7.

Thou, even thou art to be feared: and who may stand in thy sight when once thou art angry?

Psalm,
lxxviii. 13-19.

Thy way, O God, is in the sanctuary: who is so great a God as our God? Thou art the God that doest wonders: thou hast declared thy strength among the people. Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Selah. The waters saw thee, O God, the waters saw thee: they were afraid: the depths also were troubled. The clouds poured out water: the skies sent out a sound: thine arrows also went abroad. The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook. Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known.

That men may know that thou, whose name alone is JEHOVAH, art the Most High over all the earth.

Psalm
lxxxiii. 18.

Among the gods there is none like unto thee, O Lord ; neither are there any works like unto thy works. All nations whom thou hast made shall come and worship before thee, O Lord ; and shall glorify thy name. For thou art great, and doest wondrous things : thou art God alone.

Psalm
lxxxvi. 8-10.

And the heavens shall praise thy wonders, O Lord : thy faithfulness also in the congregation of the saints. For who in the heaven can be compared unto the Lord ? who among the sons of the mighty can be likened unto the Lord ? God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him. O Lord God of hosts, who is a strong Lord like unto thee ? or to thy faithfulness round about thee ? Thou rulest the raging of the sea : when the waves thereof arise, thou stillest them. Thou hast broken Rahab in pieces, as one that is slain ; thou hast scattered thine enemies with thy strong arm. The heavens are thine, the earth also is thine : as for the world, and the fullness thereof, thou hast founded them. The north and the south thou hast created them : Tabor and Hermon shall rejoice in thy name. Thou hast a mighty arm : strong is thy hand, and high is thy right hand. Justice and judgment are the habitation of thy throne : mercy and truth shall go before thy face.

Psalm
lxxxix. 5-14.

My covenant will I not break, nor alter the thing that is gone out of my lips.

Psalm
lxxxix. 34.

Lord, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction ; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

Ps. xc. 1-4.

The Lord reigneth, he is clothed with majesty ; the Lord is clothed with strength, wherewith he hath girded himself : the world also is established, that it cannot be moved. Thy throne is established of old : thou art from everlasting. The floods have lifted up, O Lord, the floods have lifted up their voice ; the floods lift up their waves. The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea. Thy testimonies are very sure : holiness becometh thine house, O Lord, forever.

Psalm xciii.

The Lord is great, and greatly to be praised : he is to be feared above all gods. For all the gods of the nations are idols : but the Lord made the heavens. Honour and majesty are before him ; strength and beauty are in his sanctuary. Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name : bring an offering,

Psalm
xcvi. 4-9.

and come into his courts. O worship the Lord in the beauty of holiness : fear before him, all the earth.

Psalm xcvi.
1-9.

The Lord reigneth ; let the earth rejoice ; let the multitude of isles be glad thereof. Clouds and darkness are round about him : righteousness and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world ; the earth saw, and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth. The heavens declare his righteousness, and all the people see his glory. Confounded be all they that serve graven images, that boast themselves of idols : worship him, all ye gods. Zion heard, and was glad ; and the daughters of Judah rejoiced because of thy judgments, O Lord. For thou, Lord, art high above all the earth : thou art exalted far above all gods.

Ps. xcix. 3.

Let them praise thy great and terrible name ; for it is holy.

Ps. xcix. 5.

Exalt ye the Lord our God, and worship at his footstool ; for he is holy.

Ps. xcix. 9.

Exalt the Lord our God, and worship at his holy hill ; for the Lord our God is holy.

Ps. cii. 11, 12.

My days are like a shadow that declineth ; and I am withered like grass. But thou, O Lord, shalt endure forever ; and thy remembrance unto all generations.

Ps. cii. 24-27.

I said, O my God, take me not away in the midst of my days ; thy years are throughout all generations. Of old hast thou laid the foundation of the earth : and the heavens are the work of thy hands. They shall perish, but thou shalt endure : yea, all of them shall wax old like a garment ; as a vesture shalt thou change them, and they shall be changed : but thou art the same, and thy years shall have no end.

Ps. civ. 1-9.

Bless the Lord, O my soul. O Lord my God, thou art very great ; thou art clothed with honour and majesty : who coverest thyself with light as with a garment : who stretchest out the heavens like a curtain : who layeth the beams of his chambers in the waters : who maketh the clouds his chariot : who walketh upon the wings of the wind : who maketh his angels spirits ; his ministers a flaming fire : who laid the foundations of the earth, that it should not be removed forever. Thou coveredst it with the deep as with a garment : the waters stood above the mountains. At thy rebuke they fled ; at the voice of thy thunder they hasted away. They go up by the mountains ; they go down by the valleys unto the place which thou hast founded for them. Thou hast set a bound that they may not pass over ; that they turn not again to cover the earth.

The Lord said unto **my Lord**, Sit thou at my right hand, until I make thine enemies thy footstool.

Ps. cx. 1.

The Lord hath sworn, and will not repent, **Thou** art a priest forever after the order of Melchizedek.

Ps. cx. 4.

The works of his hands are verity and judgment ; all his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness. He sent redemption unto his people : he hath commanded his covenant forever : holy and reverend is his name.

Ps. cxi. 7-9.

The Lord is high above all nations, and his glory above the heavens. Who is like unto the Lord our God, who dwelleth on high, who humbleth himself to behold the things that are in heaven, and in the earth ?

Ps. cxiii. 4-6.

O praise the Lord, all ye nations ; praise him, all ye people. for his merciful kindness is great toward us : and **the truth of the Lord endureth forever**. Praise ye the Lord.

Psalm cxvii.

Forever, O Lord, thy word is settled in heaven. Thy faithfulness is unto all generations.

Psalm
cxix. 89, 90.

I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved : he that keepeth thee will not slumber. Behold he that keepeth Israel shall neither slumber nor sleep.

Ps. cxxi. 1-4.

Whither shall I go from thy Spirit ? or whither shall I flee from thy presence ? If I ascend up into heaven, thou art there : if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea ; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me ; even the night shall be light about me. Yea, the darkness hideth not from thee ; but the night shineth as the day : the darkness and the light are both alike to thee.

Psalm
cxxxix. 7-12.

All thy works shall praise thee, O Lord ; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power ; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

Psalm
cxlv. 10-13.

The Lord shall reign forever, even thy God, O Zion, unto all generations. Praise ye the Lord.

Ps. cxlvi. 10.

He telleth the number of the stars ; he calleth them all by their names. Great is our Lord, and of great power : his understanding is infinite.

Psalm
cxlvii. 4, 5.

Praise ye the Lord. Praise God in his sanctuary : praise him in the firmament of his power. Praise him for his mighty acts :

Psalm cl.

praise him according to his excellent greatness. Praise him with the sound of the trumpet : praise him with the psaltery and harp. Praise him with the timbrel and dance : praise him with stringed instruments and organs. Praise him upon the loud cymbals ; praise him upon the high-sounding cymbals. Let everything that hath breath praise the Lord. Praise ye the Lord.

Proverbs,
xxx. 4, 5.

Who hath ascended up into heaven, or descended ? who hath gathered the wind in his fists ? who hath bound the waters in a garment ? who hath established all the ends of the earth ? what is his name, **and what is his son's name**, if thou canst tell ?

Every word of God is pure : he is a shield unto them who put their trust in him.

Ecc. iii. 14.

I know that whatsoever God doeth, it shall be forever : nothing can be put to it, nor anything taken from it : and God doeth it, that men should fear before him.

Ecc. v. 2.

Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God : for God is in heaven, and thou upon earth : therefore let thy words be few.

Ecclesiastes,
viii. 16, 17.

When I applied mine heart to know wisdom, and to see the business that is done upon the earth (for also there is that neither day nor night seeth sleep with his eyes) : then I beheld all the work of God, that a man cannot find out the work that is done under the sun : because though a man labour to seek it out, yet he shall not find it ; yea, further, though a wise man think to know it, yet shall he not be able to find it.

Is. vi. 1-5.

In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims : each one had six wings ; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts : the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

Then said I, Woe is me ! for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips ; for mine eyes have seen the King, the Lord of hosts.

Isaiah, vi. 8.

I heard the voice of the Lord, saying, Whom shall I send, and who will go for **us** ? Then said I, Here am I ; send me.

Is. xxv. 1.

O Lord, thou art my God ; I will exalt thee, I will praise thy name ; for thou hast done wonderful things ; thy counsels of old are faithfulness and truth.

Is. xxvi. 4.

Trust ye in the Lord forever : for in the Lord **JEHOVAH** is everlasting strength.

Fury is not in me: who would set the briers and thorns against me in battle? I would go through them, I would burn them together.

Is. xxvii. 4.

Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering. All nations before him are as nothing; and they are counted to him less than nothing, and vanity.

Is. xl. 12-28.

To whom then will ye liken God? or what likeness will ye compare unto him? The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image that shall not be moved. Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in; that bringeth the princes to nothing; he maketh the judges of the earth as vanity. Yea, they shall not be planted: yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names, by the greatness of his might, for that he is strong in power; not one faileth. Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God?

Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.

Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; **I** have put **my Spirit** upon **him**: he shall bring forth judgment to the Gentiles.

Is. xlii. 1.

I the Lord have called **thee** in righteousness, and will hold

Is. xlii. 6.

thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles.

Is. xliii. 8-13.

Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the people be assembled : who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified; or let them hear, and say, It is truth. Ye are my witnesses, saith the Lord, and my servant whom I have chosen : that ye may know and believe me, and understand that I am he : before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no saviour. I have declared, and have saved, and I have shewed, when there was no strange god among you : therefore ye are my witnesses, saith the Lord, that I am God. Yea, before the day was, I am he; and there is none that can deliver out of my hand : I will work, and who shall let it?

Is. xliv. 6-8.

Thus saith the Lord the King of Israel, and his Redeemer the Lord of hosts; I am the first, and I am the last; and besides me there is no God. And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them. Fear ye not, neither be afraid : have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any.

Is. xliv. 24.

Thus saith the Lord thy Redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself.

Is. xlv. 5-12.

I am the Lord, and there is none else, there is no God beside me : I girded thee, though thou hast not known me : that they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord and there is none else. I form the light, and create darkness : I make peace and create evil : I the Lord do all these things. Drop down, ye heavens, from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it. Woe unto him him that striveth with his Maker! Let the potsherd strive with the potsherd of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? Woe unto him that saith unto his father, What begettest thou? or to the woman, What hast thou brought forth? Thus saith the Lord, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me. I have made the earth, and created man upon it;

I, even my hands, have stretched out the heavens, and all their host have I commanded.

Verily thou art a God that hidest thyself, O God of Israel, the Saviour.

Is. xlv. 15.

Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord, and there is none else.

Is. xlv. 18.

Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.

Is. xlv. 20-22.

To whom will ye liken me, and make me equal, and compare me, that we may be like? They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god: they fall down, yea, they worship. They bear him upon the shoulder, they carry him and set him in his place, and he standeth; from his place shall he not remove: yea, one shall cry unto him, yet can he not answer, nor save him out of his trouble. Remember this, and shew yourselves men: bring it again to mind, O ye transgressors. Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.

Is. xlvi. 5-10.

As for our Redeemer, the Lord of hosts is his name, the **Holy One** of Israel.

Is. xlvii. 4.

Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last. Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them they stand up together.

Isaiah, xlviii. 12, 13.

My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

Is. lv. 8, 9.

Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit.

Is. lvii. 15.

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted.

Is. lxi. 1.

Isaiah,
lxiii. 10, 11.

But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his Holy Spirit within him.

Is. lxvi. 1, 2.

Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord.

Jer. x. 1-16.

Hear ye the word which the Lord speaketh unto you, O house of Israel: Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not. They are upright as the palm-tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good. Forasmuch as there is none like unto thee, O Lord; thou art great, and thy name is great in might. Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee. But they are altogether brutish and foolish: the stock is a doctrine of vanities. Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple is their clothing: they are all the work of cunning men. But the Lord is the true God, he is the living God, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures. Every man is brutish in his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them. They are vanity, and the work of errors: in the time of their visitation they shall perish. The portion of Jacob is not like them; for he is the former of all things; and Israel is the rod of his inheritance: the Lord of hosts is his name.

Jeremiah,
xxiii. 23, 24.

Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see

him? saith the Lord. Do not I fill heaven and earth? saith the Lord.

Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee.

Jer. xxxii. 17.

Thou, O Lord, remainest forever; thy throne from generation to generation.

Lam. 5, 19.

At the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

Daniel,
iv. 34, 35.

He is the living God, and steadfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end.

Dan. vi. 26.

I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed.

Daniel,
vii. 9, 10, 13,
14.

The great and dreadful God.

Dan. ix. 4.

For lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, the Lord, the God of hosts, is his name.

Amos, iv. 13.

The Lord God of hosts is he that toucheth the land, and it shall melt, and all that dwell therein shall mourn: and it shall rise up wholly like a flood; and shall be drowned, as by the flood of Egypt. It is he that buildeth his stories in the heaven, and hath founded his troop in the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth: the Lord is his name.

Amos,
ix. 5, 6.

Thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me

Micah, v. 2.

that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting.

Hab. i. 13.

Thou art of purer eyes than to behold evil, and canst not look on iniquity.

Zechariah,
vii. 12, 13.

They made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in **his Spirit** by the former prophets: therefore came a great wrath from the Lord of hosts. Therefore it is come to pass, that as **he** cried, and they would not hear; so they cried, and **I** would not hear, saith the Lord of hosts.

Mal. iii. 6.

I am the Lord, I change not.

John,
i. 1-4. 9.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. . . . That was the true Light, which lighteth every man that cometh into the world.

John, i. 18.

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

Mark, i. 6-12.

John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; and preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but **he** shall baptize you with the **Holy Ghost**. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him. And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased. And immediately the Spirit driveth him into the wilderness.

John,
i. 32-34.

And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw and bare record, that this is the Son of God.

John,
iii. 10-13.

Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man **which is in heaven**.

John,
iii. 16, 17.

God so loved the world, that he **gave his only begotten Son**, that whosoever believeth in him should not perish, but have ever-

lasting life. For God **sent** not his Son into the world to condemn the world, but that the world through him might be saved.

He that hath received his testimony, hath set to his seal that God is true. For he whom God hath **sent**, speaketh the words of God: for **God** giveth not **the Spirit** by measure unto him. The Father **loveth** the Son, and **hath given all things into his hand**.

John,
iii. 33-35.

Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore being wearied with his journey, sat thus on the well: and it was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat.) The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship, for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him, must worship him in spirit and in truth.

John,
iv. 5-8, 19-24.

The Father loveth the Son, and sheweth **him** all things that **himself** doeth.

John, v. 20.

As the Father **hath life in himself**, so hath he given to the Son to have life in himself.

John, v. 26.

I have greater witness than that of John: for the works which **the Father** hath given **me** to finish, the same works that I do, bear witness of me that the Father hath **sent** me. And the Father himself which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

John,
v. 36, 37.

Then the Pharisees went out, and held a council against him how they might destroy him. But when Jesus knew it, he withdrew himself from thence; and great multitudes followed him, and he healed them all; and charged them that they should not make him known: that it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant whom I have **chosen**; my beloved, in whom my soul is well pleased; **I** will put **my spirit** upon **him**, and he shall show judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets.

Matthew,
xii. 14-19.

Be ye perfect, even as your Father which is in heaven is perfect.

Matt. v. 48.

After this manner pray ye: **Our Father** which art in **heaven**.

Matt. vi. 9.

Matthew,
xi. 25-27.

At that time Jesus answered and said, **I thank thee, O Father**, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight.

All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

Matt. x. 32.

Whosoever shall confess me before men, him will **I** confess also **before my Father** which is in heaven.

John,
vi. 45, 46.

It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

Matthew,
xviii. 19, 20.

Again I say unto you, That if two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

John,
viii. 13-19.

The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go: but ye cannot tell whence I come, and whither I go. Ye judge after the flesh, I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself; and the Father that sent me beareth witness of me. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father; if ye had known me, ye should have known my Father also.

John, viii. 42.

Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but **he sent me**.

John,
x. 17, 18.

Therefore doth my Father **love** me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have **I** received of **my Father**.

John,
x. 27-39.

My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and none is able to pluck them out of my Father's hand. I and my Father are one.

Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews an-

swered him saying, For a good work we stone thee not; but for blasphemy, and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken, say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know and believe that the Father is in me, and I in him. Therefore they sought again to take him; but he escaped out of their hand.

Then said Jesus unto his disciples, Verily I say unto you that a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? But Jesus beheld them, and said unto them, With men this is impossible, but **with God all things are possible.**

Matthew,
xix. 23-26.

And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? there is none good but one, that is God.

Mark,
x. 17, 18.

And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear O Israel; **the Lord our God is one Lord**; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

Mark,
xii. 28-30.

And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. . . . Now is my soul troubled; and what shall I say? **Father, save me** from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

John,
xii. 23, 27, 28.

Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him.

John,
xiv. 5-31.

Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou, then, Shew us the

Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I **go unto my Father**. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it.

If ye love me, keep my commandments: and **I will pray the Father**, and he shall give you another Comforter, that he may abide with you forever; even the **Spirit of truth**, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me he will keep my words: and my Father will love him, and **we** will come unto him, and make **our** abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is **the Holy Ghost**, whom **the Father** will send in **my** name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me ye would rejoice, because I said, I go unto the Father; for my Father is greater than I. And now I have told you before it come to pass, that when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father **gave me commandment**, even so I do.

John, xv. 26.

When **the Comforter** is come, whom **I** will send unto you **from the Father**, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.

John, xvi. 7

It is expedient for you that I go away: for if I go not away,

the Comforter will not come unto you; but if I depart, **I will send him** unto you.

These things have I spoken unto you in proverbs: but the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

John,
xvi. 25-28.

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou has given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone; but for them also which shall believe on me through their word: that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that

John, xvii.

the world may believe that thou hast sent me. And the glory which thou gavest me I have given them, that they may be one, even as we are one ; I in them, and thou in me, that they may be made perfect in one ; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. Father, I will that they also whom thou hast given me be with me where I am ; that they may behold my glory which thou hast given me ; for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee : but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it : that the love wherewith thou hast loved me may be in them, and I in them.

Matthew,
xxvi. 36-44.

Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death : tarry ye here, and watch with me. And he went a little further, and fell on his face, and **prayed**, saying, **O my Father, if it be possible, let this cup pass from me : nevertheless, not as I will, but as thou wilt.**

And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour ? Watch and pray, that ye enter not into temptation ; the spirit indeed is willing, but the flesh is weak. He went away again the second time, and **prayed**, saying, **O my Father, if this cup may not pass away from me, except I drink it, thy will be done.**

And he came and found them asleep again : for their eyes were heavy. And he left them, and went away again, and **prayed the third time**, saying the same words.

Mark,
xiv. 32-41.

And they came to a place which was named Gethsemane : and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy ; and saith unto them, My soul is exceeding sorrowful unto death : tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee ; take away this cup from me : nevertheless, not what I will, but what thou wilt.

And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou ? couldest not thou watch one hour ? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again, (for their eyes were heavy ;) neither wist they what to answer him. And he cometh the third time, and

saith unto them, Sleep on now, and take your rest : it is enough, the hour is come.

And he came out, and went, as he was wont, to the mount of Olives ; and his disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me : nevertheless, not my will but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly ; and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow. and said unto them, Why sleep ye ? rise and pray lest ye enter into temptation.

Luke,
xxii. 39-46.

Then Simon Peter, having a sword, drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath : the cup which **my Father** hath given me, shall I not drink it ?

John,
xviii. 10, 11.

Thinkest thou that I cannot now **pray to my Father**, and he shall presently give me more than twelve legions of angels ?

Matthew,
xxvi. 53.

The high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed ? And Jesus said, I am ; and ye shall see the Son of man **sitting on the right hand of power**, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses ? Ye have heard the blasphemy.

Mark,
xiv. 61-64.

And when they were come to the place which is called Calvary, there they crucified him, and the malefactors ; one on the right hand, and the other on the left. Then said **Jesus, Father, forgive them** : for they know not what they do.

Luke,
xxiii. 33, 34.

It was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the vail of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, **Father, into thy hands I commit my spirit** : and having said thus, he gave up the ghost.

Luke,
xxiii. 44-46.

But Mary stood without at the sepulchre weeping : and as she wept she stooped down and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou ? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto

John,
xx. 11-22.

her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni, which is to say, Master. Jesus saith unto her, Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto **my Father** and **your Father**, and to **my God** and **your God**. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: as **my Father** hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the **Holy Ghost**.

Matthew,
xxviii. 19.

Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Mark,
xvi. 19.

So then, after the Lord had spoken unto them, he was received up into heaven, and sat **on the right hand of God**.

Acts,
ii. 32-36.

This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of **the Father** the promise of the **Holy Ghost**, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens, but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ.

Acts,
v. 29-32.

Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree: **him** hath **God** exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the **Holy Ghost**, whom **God** hath given to them that obey him.

Acts,
vii. 48-50.

The Most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? Hath not my hand made all these things?

Acts,
vii. 54-56.

When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory

of God, and Jesus standing **on the right hand of God**. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

The word which God sent unto the children of Israel, preaching peace by Jesus Christ : (he is Lord of all :) that word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached ; how **God** anointed **Jesus** of Nazareth with the **Holy Ghost** and with power : who went about doing good, and healing all that were oppressed of the devil ; for **God** was **with him**.

Acts,
x. 36-38.

Then Paul stood in the midst of Mars-hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands ; neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things ; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation ; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us : for in him we live, and move, and have our being ; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

Acts,
xvii. 22-29.

The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness ; because that which may be known of God is manifest in them ; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead ; so that they are without excuse : because that, when they knew God, they glorified him not as God, neither were thankful ; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

Romans,
i. 18-23.

God, who quickeneth the dead, and calleth those things which be not, as though they were.

Rom. iv. 17.

The Spirit also helpeth our infirmities : for we know not what we should pray for as we ought : but the Spirit itself **maketh intercession** for us with groanings which cannot be uttered. And

Romans,
viii. 26, 27.

he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints, according to the will of God.

Rom. viii. 32. He that **spared not his own Son**, but delivered him up for us all, how shall he not with him also freely give us all things ?

Rom. viii. 34. Who is he that condemneth ? It is Christ that died, yea rather, that is risen again, who is even **at the right hand of God**, who also **maketh intercession** for us.

Romans, xi. 33-36. O the depth of the riches both of the wisdom and knowledge of God ! how unsearchable are his judgments, and his ways past finding out ! For who hath known the mind of the Lord ? or who hath been his counsellor ? Or who hath first given to him, and it shall be recompensed unto him again ? For of him, and through him, and to him are all things : to whom be glory forever. Amen.

1 Corinth. ii. 9-11. Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit ; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him ? even so the things of God knoweth no man, but the Spirit of God.

1 Corinth. viii. 4-6. As concerning the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us there is but one God, the Father, of whom are all things, and we in him ; and one Lord Jesus Christ ; by whom are all things, and we by him.

1 Corinth. xv. 22-24. As in Adam all die, even so in Christ shall all be made alive. But every man in his own order : Christ the first-fruits ; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father ; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

2 Corinth. xiii. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

Gal. iv. 4, 5. When the fulness of the time was come, God **sent forth** his Son, made of a woman, made under the law, to redeem them that were under the law.

There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. Eph. iv. 4-6.

I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge. . . . In him dwelleth all the fulness of the Godhead bodily. Colossians, ii. 1-3, 9.

Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory forever and ever. Amen. 1 Tim. i. 17.

There is **one God**, and one **mediator between God and men**, the man Christ Jesus. 1 Tim. ii. 5.

The blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto: whom no man hath seen, nor can see; to whom be honour and power everlasting. Amen. 1 Timothy, vi. 15, 16.

Grace, mercy, and peace, from God the Father **and Christ Jesus** our Lord. 2 Tim. i. 2.

In hope of eternal life, which God, **that cannot lie**, promised before the world began. Titus, i. 2.

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom: thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish; but thou remainest: and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. Heb. i. 1-12.

Heb. ii. 10.

It became him, **for whom are all things, and by whom are all things**, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.

Heb. v. 5-8.

Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also in another place, Thou art a priest forever after the order of Melchisedec. Who in the days of his flesh, when he had **offered up prayers and supplications with strong crying and tears** unto him that was able to save him from death, and **was heard** in that he feared; though he were a Son, yet learned he obedience by the things which he suffered.

Hebrews,
vi. 13-18.

When God made promise to Abraham, **because he could swear by no greater**, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was **impossible for God to lie**, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.

Hebrews,
ix. 13, 14.

If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of **Christ**, who **through the eternal Spirit** offered himself without spot to **God**, purge your conscience from dead works to serve the living God?

Heb. xiii. 8.

Jesus Christ the same yesterday, and to-day, and forever.

James,
i. 13, 14.

Let no man say when he is tempted, I am tempted of God; for God **cannot be tempted with evil**, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed.

James, i. 17.

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

1 John,
i. 1-3.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life: (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was **with** the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, **and** with his Son Jesus Christ.

1 John, i. 5.

This is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

If any man sin, we have an **advocate** with the Father, Jesus Christ the righteous. 1 John, ii. 1.

I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: [but he that acknowledgeth the Son hath the Father also.] Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, **and** in the Father. And this is the promise that **he** hath promised us, even eternal life. 1 John, ii. 21-25.

He that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath **given** us. 1 John, iii. 24.

No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath **given** us of his Spirit. And we have seen and do testify, that the Father **sent** the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love: and he that dwelleth in love dwelleth in God, and God in him. 1 John, iv. 12-16.

There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. 1 John, v. 7.

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath **both** the Father and the Son. 2 John, 9.

The Revelation of Jesus Christ, which **God** gave unto **him**, to shew unto his servants things which must shortly come to pass. Rev. i. 1.

John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come. Rev. i. 4.

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. Rev. i. 8.

I looked, and behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit: and behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of Rev. iv.

gold. And out of the throne proceeded lightnings, and thunders, and voices. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth forever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth forever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

Rev. x. 5, 6.

And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and sware by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer.

Revelations,
xv. 2-4.

And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

Revelations,
xix. 5, 6.

And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God omnipotent reigneth.

Rev. xxi. 6.

And he said unto me, It is done. I am Alpha and Omega, the beginning and the end.

Revelations,
xxi. 21-23.

And the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

Rev. xxii. 13.

I am Alpha and Omega, the beginning and the end, the first and the last.

II.

Divinity of the Saviour.

In the beginning **God** created the heaven and the earth.

Gen. i. 1.

And **God** said, Let there be light : and there was light.

Gen. i. 3.

[In the beginning was the **Word**. **All things were made by him** ; and without him was not anything made that was made.]

John, i. 1, 3.

And they heard the voice of the **Lord God** walking in the garden in the cool of the day : and Adam and his wife hid themselves from the presence of the **Lord God** amongst the trees of the garden.

Gen. iii. 8.

[No man hath seen God at any time ; the only begotten Son, which is in the bosom of the Father, **he hath declared him**.

John, i. 18.

Not that any man hath seen the Father, save he which is of God, he hath seen the Father.]

John, vi. 46.

Now Sarai, Abram's wife, bare him no children : and she had an handmaid, an Egyptian, whose name was Hagar. And Sarai said unto Abram, Behold now, the Lord hath restrained me from bearing : I pray thee go in unto my maid : it may be that I may obtain children by her ; and Abram hearkened to the voice of Sarai. And Sarai, Abram's wife, took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

Genesis, xvi. 1-14.

And he went in unto Hagar, and she conceived : and when she saw that she had conceived, her mistress was despised in her eyes. And Sarai said unto Abram, My wrong be upon thee : I have given my maid into thy bosom ; and when she saw that she had conceived, I was despised in her eyes : the Lord judge between me and thee. But Abram said unto Sarai, Behold, thy maid is in thy hand ; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.

And the angel of the **Lord** found her by a fountain of water in the wilderness, by the fountain in the way to Shur. And he said, Hagar, Sarai's maid, whence camest thou ? and whither wilt thou go ? And she said, I flee from the face of my mistress Sarai. And the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands. And the angel of the Lord said unto her, **I will multiply thy seed exceedingly**, that it shall not

Genesis,
xvii. 1-22.

be numbered for multitude. And the angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction. And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren. And she called the name of the Lord that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me? Wherefore the well was called Beer-lahai-roi; behold, it is between Kadesh and Bered.

And when Abram was ninety years old and nine, **the Lord appeared to Abram**, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram; but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee; and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people: he hath broken my covenant.

And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? And Abraham said unto God, O that Ishmael might live before thee! And God said, Sarah thy wife shall bear thee a son indeed; and thou

shalt call his name Isaac : and I will establish my covenant with him for an everlasting covenant, and with his seed after him. And as for Ishmael, I have heard thee : behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly : twelve princes shall he beget, and I will make him a great nation. But my covenant will I establish with Isaac, which Sarah shall bare unto thee at this set time in the next year. And he left off talking with him, and **God went up from Abraham.**

And the Lord appeared unto him [Abraham] in the plains of Mamre : and he sat in the tent-door in the heat of the day ; and he lift up his eyes and looked, and lo, three men stood by him : and when he saw them, he ran to meet them from the tent-door, and bowed himself toward the ground, and said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant : let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree : and I will fetch a morsel of bread, and comfort ye your hearts ; after that ye shall pass on : for therefore are ye come to your servant. And they said, So do, as thou hast said. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man ; and he hasted to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them ; and he stood by them under the tree, and they did eat.

Genesis,
xviii. 1-33,
and
xix. 1.

And they said unto him, Where is Sarah thy wife ? And he said, Behold, in the tent. And he said, I will certainly return unto thee according to the time of life ; and lo, Sarah thy wife shall have a son. And Sarah heard it in the tent-door, which was behind him. Now Abraham and Sarah were old and well stricken in age ; and it ceased to be with Sarah after the manner of women. Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also ? And the Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old ? Is anything too hard for the Lord ? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. Then Sarah denied, saying, I laughed not ; for she was afraid. And he said, Nay ; but thou didst laugh.

And the men rose up from thence, and looked toward Sodom : and Abraham went with them to bring them on the way. And the Lord said, Shall I hide from Abraham that thing which I do ; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him ? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment ; that the Lord may bring upon Abraham

that which he hath spoken of him. And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. And the men turned their faces from thence, and went towards Sodom: but Abraham stood yet before the Lord.

And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee: shall not the Judge of all the earth do right? And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes: peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake. And he said unto him, Oh, let not the Lord be angry, and I will speak: peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there. And he said, Behold now, I have taken upon me to speak unto the Lord: peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake. And he said, Oh, let not the Lord be angry, and I will speak yet but this once: peradventure ten shall be found there. And he said, I will not destroy it for ten's sake. And **the Lord went his way**, as soon as he had left communing with Abraham; and Abraham returned unto his place.

And there came **two** angels to Sodom at even.

And Jacob was left alone: and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh: and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: * for **I have seen God face to face**, and my life is preserved.

Genesis,
xxxii. 24-30.

* That is, the
face of God,

Genesis,
xlviii. 8-16.

And Israel beheld Joseph's sons, and said, Who are these? And Joseph said unto his father, They are my sons, whom God

hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them. Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them. And Israel said unto Joseph, I had not thought to see thy face : and lo, God hath shewed me also thy seed. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly ; for Manasseh was the first-born.

And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, **the Angel which redeemed me from all evil**, bless the lads ; and let my name be named on them, and the name of my fathers Abraham and Isaac : and let them grow into a multitude in the midst of the earth.

Now Moses kept the flock of Jethro his father-in-law, the priest of Midian : and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb. And **the Angel of the Lord** appeared unto him in a flame of fire out of the midst of a bush ; and he looked, and behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, **God** called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither : put off thy shoes from off thy feet ; for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face ; for he was afraid to look upon God.

And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near ; for God said, Lest peradventure the people repent when they see war, and they return to Egypt : but God led the people about, through the way of the wilderness of the Red sea : and the children of Israel went up harnessed out of the land of Egypt. And Moses took the bones of Joseph with him : for he had straitly sworn the children of Israel, saying, God will surely visit you ; and ye shall carry up my bones away hence with you.

And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. And **the Lord** went before them by day in a pillar of a cloud, to lead them the way ; and by night in a pillar of fire, to give them light : to go by day and night.

Ex. iii. 1-6.

Exodus,
xiii. 17-22.

He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

Exodus,
xiv. 19-25.

And **the angel of God** which went before the camp of Israel, removed, and went behind them; and the pillar of the cloud went from before their face, and stood behind them: and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

And the Egyptians pursued, and went in after them, to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians. And took off their chariot-wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians.

Exodus,
xix. 9, 16-20.

And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever. And Moses told the words of the people unto the Lord. . . . And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because **the Lord descended upon it in fire**: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount; and Moses went up.

Exodus,
xx. 18-21.

And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness **where God was**.

Behold, I send **an Angel** before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for **my name is in him**. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, and the Hivites, and the Jebusites; and I will cut them off.

Exodus,
xxiii. 20-23.

[He said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and **the angel of his presence** saved them: in his love and in his pity he redeemed them: and he bare them, and carried them all the days of old.]

Is. lxiii. 8, 9.

And he said unto Moses, Come up unto the Lord, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off. And Moses alone shall **come near the Lord**: but they shall not come nigh; neither shall the people go up with him. . . . Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: And they **saw the God of Israel**: and there was under his feet as it were a paved work of a sapphire-stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

Exodus,
xxiv. 1, 2,
9-12.

And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written: that thou mayest teach them. And Moses rose up, and his minister Joshua: and Moses went up into the mount of God. And he said unto the elders, Tarry ye here for us, until we come again unto you: and behold, Aaron and Hur are with you: if any man have any matters to do, let him come unto them. And Moses went up into the mount, and a cloud covered the mount. And the glory of the Lord abode upon mount Sinai, and the cloud covered it six days: and the seventh day **he called unto Moses out of the midst of the cloud**. And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel. And Moses **went into the midst of the cloud**, and gat him up into the mount: and Moses was in the mount forty days and forty nights.

And it came to pass when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent-door, and looked after Moses, until he was gone into the tabernacle. And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the LORD talked with Moses. And all the people saw the cloudy pillar stand at the tabernacle-door: and all the people rose

Exodus,
xxxiii. 8-11.

up and worshipped, every man in his tent-door. And **the Lord spake unto Moses face to face**, as a man speaketh unto his friend.

Deuteron.
xxxiv. 10.

[And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face.]

Exodus,
xxxiv. 1-8.

And the Lord said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables which thou brakest. And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount. And no man shall come up with thee, neither let any man be seen throughout all the mount: neither let the flocks nor herds feed before that mount.

And he hewed two tables of stone, like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the Lord had commanded him, and took in his hand the two tables of stone. And the Lord descended in the cloud, and **stood with him there**, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. And Moses made haste, and bowed his head toward the earth, and worshipped.

Numbers,
xii. 1-9.

And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman. And they said, Hath the Lord indeed spoken only by Moses? hath he not spoken also by us? And the Lord heard it. (Now the man Moses was very meek, above all the men which were upon the face of the earth.) And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth. And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. **With him will I speak wondrously to mouth, even apparently**, and not in dark speeches; and **the similitude of the Lord shall he behold**: wherefore then were ye not afraid to speak against my servant Moses? And the anger of the Lord was kindled against them; and he departed.

Numbers,
xxii. 1-35.

And the children of Israel set forward, and pitched in the plains of Moab on this side Jordan by Jericho.

And Balak the son of Zippor saw all that Israel had done to the Amorites. And Moab was sore afraid of the people, because they were many : and Moab was distressed because of the children of Israel. And Moab said unto the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of the Moabites at that time. He sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt : behold, they cover the face of the earth, and they abide over against me : come now therefore, I pray thee, curse me this people ; for they are too mighty for me : peradventure I shall prevail, that we may smite them, and that I may drive them out of the land : for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed. And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand ; and they came unto Balaam, and spake unto him the words of Balak. And he said unto them, Lodge here this night, and I will bring you word again, as the Lord shall speak unto me : and the princes of Moab abode with Balaam. And God came unto Balaam, and said, What men are these with thee ? And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, saying, Behold, there is a people come out of Egypt, which covereth the face of the earth : come now, curse me them ; peradventure I shall be able to overcome them, and drive them out. And God said unto Balaam, Thou shalt not go with them ; thou shalt not curse the people : for they are blessed. And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land : for the Lord refuseth to give me leave to go with you. And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

And Balak sent yet again princes, more, and more honourable than they. And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me : for I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me : come therefore, I pray thee, curse me this people. And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more. Now therefore, I pray you, tarry ye also here this night, that I may know what the Lord will say unto me more. And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them ; but yet the word which I shall say unto thee, that shalt thou do. And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. And God's anger was kindled because he went : and the angel of the Lord stood in the way for an adversary against him. Now he was riding upon his ass, and his two

servants were with him. And the ass saw the angel of the Lord standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way. But the angel of the Lord stood in a path of the vineyards, a wall being on this side, and a wall on that side. And when the ass saw the angel of the Lord, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again. And the angel of the Lord went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left. And when the ass saw the angel of the Lord, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff. And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times? And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee. And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee? And he said, Nay. Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face. And **the angel of the Lord** said unto him, Wherefore hast thou smitten thine ass these three times? behold, **I** went out to withstand thee, because thy way is perverse before **me**: and the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive. And Balaam said unto the angel of the Lord, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again. And the angel of the Lord said unto Balaam, Go with the men: but only the word that **I** shall speak unto thee, that thou shalt speak: so Balaam went with the princes of Balak.

Numbers,
xxiii. 1-16.

And Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams. And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram. And Balaam said unto Balak, Stand by thy burnt-offering, and I will go; peradventure the Lord will come to meet me: and whatsoever he sheweth me I will tell thee. And he went to an high place. And **God met Balaam**: and he said unto him, I have prepared seven altars, and I have offered upon every altar a bullock and a ram. And the Lord put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak. And he returned unto him, and lo, he stood by his burnt-sacrifice, he, and all the princes of Moab. And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, defy Israel. How shall I curse, whom God hath not cursed? or how shall I defy whom the Lord hath not defied? For from the

top of the rocks I see him, and from the hills I behold him : lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!

And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and behold, thou hast blessed them altogether. And he answered and said, Must I not take heed to speak that which the Lord hath put in my mouth? And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them : thou shalt see but the utmost part of them, and shalt not see them all : and curse me them from thence.

And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on every altar. And he said unto Balak, Stand here by thy burnt-offering, while I meet the LORD yonder. And **the Lord met Balaam**, and put a word in his mouth, and said, Go again unto Balak, and say thus.

And when Balaam saw that it pleased the Lord to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness. And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes, and the Spirit of God came upon him. And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said : he hath said, which heard the words of God, which **saw the vision of the Almighty**, falling into a trance, but having his eyes open : How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! And Balak's anger was kindled against Balaam, and he smote his hands together : and Balak said unto Balaam, I called thee to curse mine enemies, and behold, thou hast altogether blessed them these three times. Therefore now flee thou to thy place : I thought to promote thee unto great honour ; but lo, the Lord hath kept thee back from honour. And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind ; but what the Lord saith, that will I speak? And now, behold, I go unto my people : come therefore, and I will advertise thee what this people shall do to thy people in the latter days.

And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said : he hath said, which heard the words of God, and knew the knowledge of the Most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open : I shall see **him**, but not now : I shall behold him, but not nigh : there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the

Numbers,
xxiv. 1-5,
and 10-19.

corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

Joshua,
v. 13-15.

And it came to pass when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and **did worship**, and said unto him, What saith my Lord unto his servant? And the captain of the Lord's host said unto Joshua, **Loose thy shoe from off thy foot, for the place whereon thou standest is holy**: and Joshua did so.

Judges,
vi. 11-24.

And there came **an angel of the Lord**, and sat under an oak which was in Ophrah, that pertained unto Joash the Abi-ezrite: and his son Gideon threshed wheat by the wine-press, to hide it from the Midianites. And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valour. And Gideon said unto him, O my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites. And **the Lord** looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not **I** sent thee? And he said unto him, O my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house. And the Lord said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man. And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me. Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set it before thee. And he said, I will tarry until thou come again. And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it. And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so. Then the angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the Lord departed out of his sight. And when Gideon perceived that he was an angel of the Lord, Gideon said, Alas, O Lord God! for because I have seen an angel of the Lord face to face. And the Lord said unto him, Peace be unto thee; fear not:

thou shalt not die. Then Gideon built an altar there unto the Lord, and called it Jehovah-shalom.

And the children of Israel did evil again in the sight of the Lord; and the Lord delivered them into the hand of the Philistines forty years.

Judges,
xiii. 1-23.

And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not. And the **angel of the Lord** appeared unto the woman, and said unto her, Behold, now, thou art barren, and bearest not: but thou shalt conceive, and bear a son. Now therefore beware, I pray thee, and drink not wine, nor strong drink, and eat not any unclean thing: for lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.

Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name: but he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God from the womb to the day of his death.

Then Manoah entreated the Lord, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born. And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband was not with her. And the woman made haste, and ran, and shewed her husband, and said unto him, Behold the man hath appeared unto me, that came unto me the other day. And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? And he said, I am. And Manoah said, Now let thy words come to pass. How shall we order the child, and how shall we do unto him? And the angel of the Lord said unto Manoah, Of all that I said unto the woman, let her beware. She may not eat of anything that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: all that I commanded her let her observe.

And Manoah said unto the angel of the Lord, I pray thee, let us detain thee, until we shall have made ready a kid for thee. And the angel of the Lord said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt-offering, thou must offer it unto the Lord. **For Manoah knew not that he was an angel of the Lord.** And Manoah said unto the angel of the Lord, What is thy name, that when thy sayings come to pass, we may do thee honour? And the angel of the Lord said unto him, Why askest thou thus after my name, **seeing it is secret?**

So Manoah took a kid, with a meat-offering, and offered it upon a rock unto the Lord; and the angel did wondrously, and Manoah and his wife looked on. For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar, and Manoah and his wife looked on it, and fell on their faces to the ground. But the angel of the Lord did no more appear to Manoah and his wife. Then Manoah **knew that he was an angel of the Lord.** And Manoah said unto his wife, We shall surely die, because we have **seen God.** But his wife said unto him, If the Lord were pleased to kill us, he would not have received a burnt-offering and a meat-offering at our hands, neither would he have shewed us all these things, nor would as at this time have told us such things as these.

1 Samuel,
iii. 1-10.

And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days; there was no **open vision.** And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see; and ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep; that the Lord called Samuel: and he answered, Here am I. And he ran to Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down. And the Lord called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again. Now Samuel did not yet **know the Lord,** neither was **the word of the Lord** yet revealed unto him. And the Lord called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the Lord had called the child. Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Lord; for thy servant heareth. So Samuel went and lay down in his place. And **the Lord came, and stood and called** as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

1 Samuel,
iii. 19-21.

And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. And all Israel, from Dan even to Beer-sheba, knew that Samuel was established to be a prophet of the Lord. And **the Lord appeared again in Shiloh:** for the Lord revealed himself to Samuel in Shiloh **by the word of the Lord.**

1 Kings,
xix. 1-15.

And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time. And when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there. But he himself went a day's journey

into the wilderness, and came and sat down under a juniper-tree: and he requested for himself that he might die: and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers. And as he lay and slept under a juniper-tree, behold, then an angel touched him, and said unto him, Arise and eat. And he looked, and behold, there was a cake baken on the coals, and a cruse of water at his head: and he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat, because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

And he came thither unto a cave, and lodged there; and behold, **the word of the Lord** came to him, and he said unto him, What doest thou here, Elijah? And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. And he said, Go forth, and stand upon the mount before the Lord. And behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And behold, there came a voice unto him, and said, What doest thou here, Elijah? And he said, I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria.

For I know that my Redeemer **liveth**, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

Job,
xix. 25-27.

Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, **and against his Anointed**, saying, Let us break **their** bands asunder, and cast away **their** cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my

Psaln ii.

King upon my holy hill of Zion. I will declare the **decree**: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. **Serve the Lord** with fear, and rejoice with trembling. **Kiss the Son**, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

Ps. ix. 7, 8.

The Lord shall endure forever: he hath prepared his throne for judgment. And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

John, v. 22.

[**The Father judgeth no man**; but hath committed all judgment unto the Son.]

Psalms,
xxiii. 1-3.

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

John,
x. 1-16.

[Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.]

Then said **Jesus** unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. **I am the good shepherd**: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice: and there shall be one fold, and **one shepherd**.]

My heart is inditing a good matter: I speak of the things which I have made touching **the King**: my tongue is the pen of a ready writer. Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee forever. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee. **Thy throne, O God, is forever and ever**: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad. Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir. Hearken, O daughter, and consider, and incline thine ear: forget also thine own people, and thy father's house; so shall the King greatly desire thy beauty: for **he is thy Lord; and worship thou him.**

Psalms
xlv. 1-11.

The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that **he** may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for **God is judge himself.** Selah.

Ps. l. 1-6.

The hill of God is as the hill of Bashan; an high hill as the hill of Bashan. Why leap ye, ye high hills? this is the hill which God desireth to dwell in: yea, the Lord will dwell in it forever. The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them. Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah. He that is our God is the God of salvation; and unto **God the Lord** belong the issues from death.

Psalms
lxxviii. 15-20.

[I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death.]

Rev. i. 18.

Arise, O God, judge the earth: for **thou shalt inherit all nations.**

Ps. lxxxii. 8.

[God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, **whom he hath appointed heir of all things.**]

Heb. i. 1, 2.

Ps. cx. 1, 2, 3.

The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of **thy** strength out of Zion: rule thou in the midst of thine enemies. **Thy** people shall be willing in the day of **thy** power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

Is. viii. 5-10.

The Lord spake also unto me again, saying, Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son; now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks: and he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of **thy** land, **O Immanuel**. Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand; for **God is with us**.

Matthew,
i. 18-23.

Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou Son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name **Emmanuel**, which being interpreted is, God with us.

Is. viii. 11-18.

For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the **Lord of hosts himself**; and let him be your fear, and let him be your dread. And he shall be for a sanctuary: but for a **stone of stumbling and for a rock of offence** to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall **stumble, and fall, and be broken, and be snared, and be taken**. Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom the Lord hath given me

are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion.

[And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for **the fall and rising again** of many in Israel; and for a sign which shall be spoken against.

Luke,
ii. 25-34.

And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him, with the elders, and spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority? And he answered and said unto them, I will also ask you one thing; and answer me: the baptism of John, was it from heaven or of men? And they reasoned with themselves, saying, If we shall say from heaven; he will say, Why then believed ye him not? But and if we say, of men; all the people will stone us: for they be persuaded that John was a prophet. And they answered that they could not tell whence it was. And Jesus said unto them, Neither tell I you by what authority I do these things.

Luke,
xx. 1-18.

Then began he to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty. And again he sent a third: and they wounded him also, and cast him out. Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him that the inheritance may be ours. So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them? He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.

And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? **Whosoever shall fall upon that stone, shall be broken : but on whomsoever it shall fall, it will grind him to powder.**

1 Peter,
ii. 6-8.

Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner-stone, elect, precious : and he that believeth on him shall not be confounded. Unto you therefore which believe, he is precious : but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient.]

Is. ix. 1-6.

Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan in Galilee of the nations. The people that walked in darkness have seen a great light : they that dwell in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, and not increased the joy : they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. For every battle of the warrior is with confused noise, and garments rolled in blood ; but this shall be with burning and fuel of fire. For unto us a child is born, unto us a son is given : and the government shall be upon his shoulder : and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Matthew,
iv. 12-17.

[Now when Jesus had heard that John was cast into prison, he departed into Galilee ; and leaving Nazareth, **he came and dwelt in Capernaum**, which is upon the sea-coast, in the borders of Zabulon and Nephthalim ; that it might be fulfilled which was spoken by Esais the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles : the people which sat in darkness saw great light : and to them which sat in the region and shadow of death, light is sprung up. From that time **Jesus began to preach**, and to say, Repent ; for the kingdom of heaven is at hand.]

Is. xl. 3-5.

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway **for our God**. Every valley shall be exalted, and every mountain and hill shall be made low : and the crooked shall be made straight, and the rough places plain : and the glory of the Lord shall be revealed, and all flesh shall see it together : for the mouth of the Lord hath spoken it.

John,
i. 19-23.

[And this is the record of John, when the Jews sent priests and Levites from Jerusalem, to ask him, Who art thou ? And he con-

fessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, **Make straight the way of the Lord**, as said the prophet Esaias.

Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.] John, iii. 28.

O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, **Behold your God!** Behold the Lord God will come with strong hand, and his arm shall rule for him: behold, **his reward is with him**, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. Is. xl. 9-11.

[And other sheep **I** have, which are not of this fold: them also **I** must bring, and they shall hear my voice; and there shall be one fold, and **one shepherd**. John, x. 16.

And behold, I come quickly; and **my reward is with me**, to give every man according as his work shall be.] Rev. xxii. 12.

Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins: return unto me; for **I have redeemed thee**. Sing, O ye heavens; for **the Lord hath done it**: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel. Isaiab, xlii. 21-23.

[As the Father knoweth me, even so know I the Father: and **I lay down my life for the sheep**. John, x. 15.

Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with **the precious blood of Christ**, as of a lamb without blemish and without spot. 1 Peter, i. 18, 19.

Neither by the blood of goats and calves, but by his own blood, **he** entered in once into the holy place, **having obtained eternal redemption** for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, **who** through the eternal Spirit **offered himself** without spot to God, purge your conscience from dead works to serve the living God? Hebrews, ix. 12-14.

Isaiah,
xiv. 24. 25.

Surely, shall one say, **In the Lord** have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. **In the Lord** shall all the seed of Israel be justified, and shall glory.

Is. lxii. 1-5.

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken: neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. For as a young man marieth a virgin, so shall thy sons marry thee: and **as the bridegroom rejoiceth over the bride**, so shall thy God rejoice over thee.

Is. liv. 5.

For **thy Maker** is thine husband: **the Lord of hosts** is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called.

John,
iii. 25-29.

[Then there arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: **this my joy** therefore is fulfilled.

Revelation,
xix. 6. 7.

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of **the Lamb** is come, and his wife hath made herself ready.

Revelation,
xxi. 9, 10.

And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, **the Lamb's wife**. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.]

Is. lxiii. 1-6.

Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat?

I have trodden the wine-press alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore **mine own arm** brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

[And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, **KING OF KINGS, AND LORD OF LORDS**. And I saw an angel standing in the sun: and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.]

Revelation,
xix. 11-21.

Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is **his** name whereby **he** shall be called, **THE LORD OUR RIGHT-EOUSNESS**.

Jeremiah,
xxiii. 5, 6.

[**Christ** is the end of the law for righteousness to every one that believeth.]

Rom. x. 4.

Ezekiel,
i. 26-28.

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as **the appearance of a man** above upon it. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was **the appearance of the likeness of the glory of the Lord**. And when I saw it, I fell upon my face, and I heard a voice of one that spake.

Ezekiel,
viii. 1-4.

And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me. Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber. And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy. And, behold, **the glory of the God of Israel** was there, according to the vision that I saw in the plain.

Ezekiel,
xlii. 1-6.

Afterward he brought me to the gate, even the gate that looketh toward the east: and behold, **the glory of the God of Israel** came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory. And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city: and the visions were like the vision that I saw by the river Chebar; and I fell upon my face. And the glory of the Lord came into the house by the way of the gate whose prospect is toward the east. So the spirit took me up, and brought me into the inner court: and behold, **the glory of the Lord** filled the house. And I heard him speaking unto me out of the house.

Heb. i. 1-3.

[God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being **the brightness of his glory**, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.]

Daniel,
vil. 9, 10, 13,
14, 27.

I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and

his wheels as burning fire. A fiery stream issued and came forth from before him : thousand thousands ministered unto him, and ten thousand times ten thousand stood before him : the judgment was set, and the books were opened. . . . I saw in the night visions, and behold **one like the Son of man** came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should **serve him** : his dominion is an everlasting dominion, which shall not pass away, **and his kingdom, that which shall not be destroyed.** . . . And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of **the Most High**, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

And whiles I was speaking and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God ; yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee ; for thou art greatly beloved : therefore understand the matter, and consider the vision. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and **to anoint the Most Holy.** Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the **Messiah** the Prince shall be seven weeks, and threescore and two weeks.

Daniel,
ix. 20-25.

Thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel ; **whose goings forth have been from of old, from everlasting.**

Micah, v. 2.

For thus saith the Lord of hosts ; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land ; and I will shake all nations, and the Desire of all nations shall come : and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. **The glory of this latter house shall be greater than of the former,** saith the Lord of hosts : and in this place will I give peace, saith the Lord of hosts.

Hag. ii. 6-9.

[Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto

1 Kings,
viii. 1-11.

king Solomon in Jerusalem, that they might bring up the ark of the covenant of the Lord out of the city of David, which is Zion. And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month. And all the elders of Israel came, and the priests took up the ark. And they brought up the ark of the Lord, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up. And king Solomon, and all the congregation of Israel that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude. And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims. For the cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above. And they drew out the staves, that the ends of the staves were seen out in the holy place before the oracle, and they were not seen without: and there they are unto this day. There was nothing in the ark save the two tables of stone which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt. And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord.]

Zeechariah,
xii. 6-10.

In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem. The Lord also shall save the tents of of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as **God, as the angel of the Lord** before them. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon **me** whom they have pierced, and they shall mourn for **him**, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.

Zech. xiii. 7.

Awake, O sword, against **my Shepherd**, and against **the man that is my fellow**, saith the Lord of hosts; smite the Shepherd, and the sheep shall be scattered.

Mark,
xiv. 26, 27.

[And when they had sung an hymn, they went out into the mount of Olives. And Jesus saith unto them, All ye shall be of-

fended **because of me** this night : for it is written, I will smite the shepherd, and the sheep shall be scattered.]

Behold, I will send my messenger, and he shall prepare the way before me : and **the Lord**, whom ye seek, shall suddenly come to **his** temple, even **the messenger of the covenant**, whom ye delight in : behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming ? and who shall stand when he appeareth ? for he is like a refiner's fire, and like fullers' soap. And he shall sit as a refiner and purifier of silver : and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

Mal. iii. 1-3.

There was in the days of Herod the king of Judea, a certain priest named Zacharias, of the course of Abia : and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child because that Elisabeth was barren ; and they both were now well stricken in years. And it came to pass, that while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias : for thy prayer is heard ; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness, and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink : and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to **the Lord their God**. And he shall go before **him** in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just ; to make ready a people prepared for the Lord.

Luke, i. 5-17.

And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel : for he hath visited and redeemed his people, and hath raised up an horn of salvation for us, in the house of his servant David : as he spake by the mouth of his holy prophets, which have been since the world began : that we should be saved from our enemies, and from the hand of all that hate us ; to perform the mercy promised to our fathers, and to remember his holy covenant : the oath which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life. And thou, child, shalt be called **the prophet of the**

Luke,
i. 67-76.

Highest, for thou shalt go before the face of **the Lord** to prepare his ways.

Luke,
i. 26-35.

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.

And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.

Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God.

Luke,
ii. 1-11.

And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David,) to be taxed with Mary his espoused wife, being great with child.

And so it was, that while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

Matthew,
ii. 1-11.

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all

the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child; and when ye have found him, bring me word again, **that I may come and worship him also.** When they had heard the king, they departed; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and **worshipped him:** and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

The beginning of the gospel of Jesus Christ the Son of God: as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee: the voice of one crying in the wilderness, Prepare ye the way **of the Lord,** make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance, for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; and preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but **he shall baptize you with the Holy Ghost.**

Mark, i. 1-8.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

John,
i. 1-10, 14, 15.

There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John bare witness of him, and cried, saying, This was

he of whom I spake, He that cometh after me, is preferred before me; for he was before me.

John,
i. 31-34.

And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw and bare record that this is the Son of God.

John,
i. 43-50.

The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou was under the fig-tree, **I saw thee.** Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these.

John,
ii. 18-22.

Then answered the Jews, and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days **I will raise it up.** Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them: and they believed the scripture, **and the word which Jesus had said.**

John,
iii. 9-13.

Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man **which is in heaven.**

John, iii. 16.

God so loved the world, that he **gave his only begotten Son**, that whosoever believeth in him, should not perish, but have everlasting life.

There arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride, is the bridegroom : but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly, because of the bridegroom's voice : this my joy therefore is fulfilled. He must increase, but I must decrease. **He that cometh from above is above all :** he that is of the earth is earthly, and speaketh of the earth : he that cometh from heaven is above all.

John,
iii. 25-31.

And there was in their synagogue a man with an unclean spirit ; and he cried out, saying, Let us alone ; what have we to do with thee, thou Jesus of Nazareth ? art thou come to destroy us ? I know thee who thou art, the **Holy One** of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him.

Mark,
i. 23-25.

[I am the Lord thy God, the **Holy One** of Israel, thy Saviour.

Is. xliii. 3.

I am the Lord, your **Holy One**, the Creator of Israel, your King.

Is. xliii. 15.

As for our Redeemer, the Lord of hosts is his name, the **Holy One** of Israel.

Is. xlvii. 4.

Thus saith the Lord, the Redeemer of Israel, and his **Holy One**, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the **Holy One** of Israel, and he shall choose thee.

Is. xlix. 7.

The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus ; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the **Holy One** and the Just, and desired a murderer to be granted unto you.

Acts,
iii. 13, 14.

And behold, one came and said unto him, Good Master, what good thing shall I do that I may have eternal life ? And he said unto him, Why callest thou me good ? **there is none good but one, that is, God.**]

Matthew,
xix. 16, 17.

When the even was come, they brought unto him many that were possessed with devils : and he cast out the spirits **with his word**, and healed all that were sick.

Matt. viii. 16.

Therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath-day. But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only

John,
v. 16, 17, 18.

had broken the Sabbath, but said also that God was his Father, making himself equal with God.

John,
v. 21-23.

As the Father raiseth up the dead, and quickeneth them ; even so the Son quickeneth whom he will. For the Father judgeth no man ; but hath committed all judgment unto the Son : that all men should **honour the Son, even as they honour the Father.**

Is xlii. 8.

[I am the Lord : that is my name : and **my glory will I not give to another**, neither my praise to graven images.]

John,
v. 25, 26.

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God : and they that hear shall live. For as the Father **hath life in himself**, so hath he given to the Son to have life in himself.

Matthew,
xii. 1-8.

At that time Jesus went on the Sabbathday through the corn, and his disciples were an hungered, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbathday. But he said unto them, Have ye not read what David did when he was an hungered, and they that were with him ; how he entered into the house of God, and did eat the shew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests ? Or have ye not read in the law how that on the Sabbath-days the priests in the temple profane the Sabbath, and are blameless ? But I say unto you, that in this place is **one greater than the temple**. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is **Lord even of the Sabbath-day**.

Matt. xi. 27.

No man knoweth the Son, but the Father ; neither knoweth any man the Father, save the Son, and he to whomsoever **the Son will reveal him**.

Luke,
xi. 14-20.

And he was casting out a devil, and it was dumb. And it came to pass when the devil was gone out, the dumb spake ; and the people wondered. But some of them said, He casteth out devils through Beelzebub the chief of the devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation ; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand ? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out ? therefore shall they be your judges. But if I **with the finger of God** cast out devils, no doubt the kingdom of God is come upon you.

Mark,
v. 1-10.

And they came over unto the other side of the sea, into the country of the Gadarenes. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean

spirit, who had his dwelling among the tombs ; and no man could bind him, no, not with chains ; because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces ; neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. But when he saw Jesus afar off, he ran and **worshipped him**, and cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the Most High God ? I adjure thee by God, that thou torment me not. For he said unto him, Come out of the man, thou unclean spirit. And he asked him, What is thy name ? And he answered, saying, My name is Legion : for we are many. And he besought him much that he would not send them away out of the country.

He that loveth father or mother more than **me**, is not worthy of me : and he that loveth son or daughter more than me, is not worthy of me.

Matt. x. 37.

And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when had sent the multitudes away, he went up into a mountain apart to pray : and when the evening was come, he was there alone. But the ship was now in the midst of the sea, tossed with waves : for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit ; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer ; it is I ; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid ; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt ? And when they were come into the ship, the wind ceased. Then they that were in the ship came and **worshipped him**, saying, Of a truth thou art the Son of God.

Matthew,
xiv. 22-33.

They said unto him, What sign shewest thou then, that we may see, and believe thee ? what dost thou work ? Our fathers did eat manna in the desert ; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven ; but my Father giveth you the true bread from heaven. For the bread of God is he which **cometh down from heaven**, and giveth life unto the world. . . . I **came down from heaven**, not to do mine own will, but the will of him that sent me. . . . The Jews then murmured at him, because he said, I am the bread

John,
vi. 30-33, 38,
41-44, 58-69.

which came down from heaven. And they said, Is not this Jesus the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and **I** will raise him up at the last day. . . . This is that bread which **came down from heaven**; not as your fathers did eat manna, and are dead; he that eateth of this bread shall live forever. These things said he in the synagogue, as he taught in Capernaum. Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up **where he was before**? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art **that Christ, the Son of the living God**.

Luke,
ix. 29-36.

And it came to pass about an eight days after these sayings, he took Peter, and John, and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. And behold, there talked with him two men, which were Moses and Elias: who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles: one for thee, and one for Moses, and one for Elias: not knowing what he said. While he thus spake, there came a cloud and overshadowed them: and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son: hear him. And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

Matthew,
xvi. 13-17.

When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He

saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art **the Christ, the Son of the living God.** And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for **flesh and blood hath not revealed it unto thee,** but my Father which is in heaven.

The Son of man shall come **in the glory of his Father,** with his angels; and then he shall reward every man according to his works.

Whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come **in his own glory, and in his Father's,** and of the holy angels.

Again I say unto you, that if two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, **there am I** in the midst of them.

Then said some of them of Jerusalem, Is not this he whom they seek to kill? But lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? Howbeit, we know this man, whence he is: but **when Christ cometh, no man knoweth whence he is.** Then cried Jesus in the temple, as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him; for I am from him, and he hath sent me. Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. Ye judge after the flesh, I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself; and the Father that sent me, beareth witness of me. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me nor my Father: **if ye had known me, ye should have known my Father also.**

These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him, for his hour was not yet come. Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins; whither I go, ye cannot come. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not

Mat. xvi. 27.

Luke, ix. 26.

Matthew, xviii. 19, 20.

John, vii. 25-30.

John, viii. 12-25.

of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not **that I am he**, ye shall die in your sins. Then said they unto him, Who art thou? And Jesus saith unto them, **Even the same that I said unto you from the beginning.**

John,
viii. 41, 42.

Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

John,
viii. 52-59.

Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me, of whom ye say, that he is your God. Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, **I am**. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

Luke,
x. 1, 17-19.

After these things, the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. . . . And the seventy returned again with joy, saying, Lord, even the devils are subject unto us **through thy name**. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, **I give** unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

Luke, x. 22.

All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

John,
ix. 13, 30-39.

They brought to the Pharisees him that aforetime was blind. . . . The man answered and said unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. Jesus heard that they had

cast him out : and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. **And he worshipped him.** And Jesus said, For Judgment I am come into this world ; that they which see not might see ; and that they which see might be made blind.

As the Father knoweth me, even so know I the Father.

John, x. 15.

Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but **I lay it down of myself.** I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

John,
x. 17, 18.

And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bare witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and **I** give unto them eternal life; and they shall never perish, neither shall any pluck them out of **my** hand. My Father, which gave them me, is greater than all; and none is able to pluck them out of **my Father's** hand. **I and my Father are one.**

John,
x. 22-39.

Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy, and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know and believe that **the Father is in me, and I in him.**

Therefore they sought again to take him; but he escaped out of their hand.

O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would **I** have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

Luke,
xiii. 34.

While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto

Matthew,
xxii. 41-46

him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man, from that day forth, ask him any more questions.

John, xii. 26. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man **serve me**, him will my Father honour.

Matthew, iv. 8-10. [Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God and **him only shalt thou serve.**]

John, xii. 31-35. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die. The people answered him, We have heard out of the law that **Christ abideth forever**: and how sayest thou, The Son of man must be lifted up? Who is this Son of man? Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

John, xii. 44, 45. Jesus cried, and said, He that believeth on me, believeth not on me, but on him that sent me: and **he that seeth me, seeth him that sent me.**

John, xiv. 7-14. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and **have seen him.** Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father, that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you; He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it.

John, xiv. 18-23. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: be-

cause I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me, shall be loved of my Father, and I will love him, and will **manifest myself** to him. Judas saith unto him, (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and **we** will come unto him, and make **our** abode with him.

John,
xv. 23-26.

He that hateth me, hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom **I** will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.

I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. **All things that the Father hath are mine**: therefore said I, that he shall take of mine, and shall shew it unto you. A little while and ye shall not see me: and again, a little while, and ye shall see me; because I go to the Father.

John,
xvi. 12-16.

The Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that **thou camest forth from God**.

John,
xvi. 27-30.

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, **and Jesus Christ whom thou hast sent**. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, **with the glory which I had with thee before the world was**.

John,
xvii. 1-5.

Neither pray I for these alone; but for them also which shall believe on me through their word: that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one

John,
xvii. 20-24.

in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world.

Luke,
xxii. 63-71.

And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? And many other things **blasphemously** spake they against him. And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe. And if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, **What need we any further witness?** for we ourselves have heard of his own mouth.

Matthew,
xxvi. 62-66.

And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ the Son of God. Jesus saith unto him, Thou hast said: nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, **He hath spoken blasphemy**; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death.

Mark,
xiv. 60-64.

And the high priest stood up in the midst, and asked Jesus, saying, answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

John,
xix. 1-9.

Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that

ye may know I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because **he made himself the Son of God**. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment-hall, and saith unto Jesus, Whence art thou? **But Jesus gave him no answer.**

Matthew,
xxvii. 45-54.

Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain from the top to the bottom: and the earth did quake, and the rocks rent; and the graves were opened, and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

Matthew,
xxviii. 1-9.

In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow. And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where **the Lord** lay. And go quickly, and tell his disciples that he is risen from the dead, and behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came, and held him by the feet, and **worshipped** him.

The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them,

John,
xx. 19-22.

Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, **Receive ye the Holy Ghost.**

John,
xx. 26-29.

And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, **My Lord and my God.** Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

Luke,
xxiv. 44, 45.

And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures.

Mark,
xvi. 14-18.

Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved: but he that believeth not, shall be damned. And these signs shall follow them that believe: **In my name** shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Matthew,
xxviii. 16-20.

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, **they worshipped him**: but some doubted. And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, **I** am with you alway, even unto the end of the world. Amen.

Luke,
xxiv. 49-52.

And behold **I** send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And he led them out as far as to Bethany: and he lifted up his hands, and blessed them. And it came to pass while he blessed them, he was parted from them, and carried up into heaven. And **then worshipped him**, and returned to Jerusalem with great joy.

So then, after **the Lord** had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, **the Lord** working with them, and confirming the word with signs following. Amen.

Mark,
xvi. 19, 20.

Ye men of Israel, hear these words ; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know : him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain : whom God hath raised up, having loosed the pains of death : because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face ; for he is on my right hand, that I should not be moved.

Acts,
ii. 22-25.

Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple ; who, seeing Peter and John about to go into the temple, asked an alms. And Peter fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none ; but such as I have give I thee : **in the name of Jesus Christ of Nazareth**, rise up and walk. And he took him by the right hand, and lifted him up : and immediately his feet and ankle-bones received strength. And he, leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God : and they knew that it was he which sat for alms at the Beautiful gate of the temple : and they were filled with wonder and amazement at that which had happened unto him. And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

Acts,
iii. 1-16.

And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this ? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk ? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers hath glorified his Son Jesus ; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One, and the Just, and desired a murderer to be granted unto you ; and killed the Prince of life, whom God hath raised from the dead ; whereof we are witnesses. And **his name**, through faith in his name, hath made this man strong, whom ye see and know : yea, the faith which is by him, hath given him this perfect soundness in the presence of you all.

Acts,
iv. 5-12.

And it came to pass on the morrow, that their rulers, and elders, and scribes, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. And when they had set them in the midst, they asked, By what power, or by what name have ye done this ?

Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole ; be it known unto you all, and to all the people of Israel, that **by the name of Jesus Christ of Nazareth**, whom ye crucified, whom God raised from the dead, even **by him** doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other : for there is none other name under heaven given among men, whereby we must be saved.

Acts, v. 31.

Then hath God exalted with his right hand to be a Prince and a Saviour, **for to give repentance** to Israel, and forgiveness of sins.

Acts, vii. 59.

And they stoned Stephen, calling upon God, and saying, **Lord Jesus, receive my spirit.**

Acts,
ix. 1-18.

And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

And as he journeyed, he came near Damascus : and suddenly there shined round about him a light from heaven : and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me ? And he said, Who art thou, Lord ? And **the Lord** said, I am Jesus whom thou persecutest. It is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do ? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth ; and when his eyes were opened, he saw no man : but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink.

And there was a certain disciple at Damascus, named Ananias ; and to him said **the Lord** in a vision, Ananias. And he said, Behold, I am here Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus : for behold, he prayeth, and hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight.

Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to **thy** saints at Jerusalem : and here he hath authority from the chief priests, to bind all that **call on thy name**. But the Lord said unto him, Go thy way : for he is a chosen vessel unto **me**, to bear my name before the Gentiles, and kings, and the children of Israel. For I will shew him how great things he must suffer for my name's sake. And Ananias went his way, and entered into the house : and putting his hands on him, said, brother Saul, the Lord (even Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales : and he received sight forthwith, and arose, and was baptized.

And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda. And there he found a certain man named Enæas, which had kept his bed eight years, and was sick of the palsy. And Peter said unto him, Enæas, **Jesus Christ maketh thee whole** : arise, and make thy bed. And he arose immediately.

Acts,
ix. 32-34.

And behold, immediately there were three men already come unto the house where I was, sent from Cæsarea unto me. And the Spirit bade me go with them, nothing doubting. Moreover, these six brethren accompanied me, and we entered into the man's house : and he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter ; who shall tell thee words, whereby thou and all thy house shall be saved. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water : but ye shall be baptized with the Holy Ghost. Forasmuch then as **God** gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God ?

Acts,
xi. 11-17.

[And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not ; John answered, saying unto them all, I indeed baptize you with water ; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose : **he** shall baptize you with the Holy Ghost and with fire.]

Luke,
iii. 15, 16.

And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ. And when they opposed themselves, and **blasphemed**, he shook his raiment, and said unto them, Your blood be upon your own heads : I am clean : from henceforth I will go unto the Gentiles.

Acts,
xviii. 5, 6.

Take heed unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which **he** hath purchased with his own blood.

Acts, xx. 28.

Acts,
xxi. 40, and
xxii. 1-16.

And when he had given him license, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

Men, brethren, and fathers, hear ye my defence which I make now unto you. (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,) I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. And I persecuted this way unto the death, binding and delivering into prisons both men and women. As also the high priest doth bear me witness, and all the estate of the elders; from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished. And it came to pass, that as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? Arise, and be baptized, and wash away thy sins, **calling on the name of the Lord.**

Acts,
xxiii. 11.

And the night following **the Lord** stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

Romans,
i. 1-7.

Paul, a **servant of Jesus Christ**, called to be an apostle, separated unto the gospel of God, (which he had promised afore by his prophets in the holy scriptures,) concerning his Son Jesus Christ our Lord, which was made of the seed of David **according to the flesh**; and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead:

by whom we have received grace and apostleship, for obedience to the faith among all nations, for his name : among whom are ye also the **called of Jesus Christ** : to all that be in Rome, beloved of God, called to be saints : grace to you, and peace from God our Father, **and** the Lord Jesus Christ.

For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit **of Christ**, he is none of his.

I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh : who are Israelites ; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises ; whose are the fathers, and of whom, **as concerning the flesh**, Christ came, who is over all, God blessed forever. Amen.

We shall all stand before the judgment-seat **of Christ**. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself **to God**.

Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place **call upon the name of Jesus Christ our Lord**, both theirs and ours : grace be unto you, and peace from God our Father, **and** from the Lord Jesus Christ.

We speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory ; which none of the princes of this world knew : for had they known it, they would not have crucified **the Lord of glory**.

As concerning the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many :) but to us there is but one God, the Father, of whom are all things, and we in him : and one Lord Jesus Christ, by whom are all things, and we by him.

Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea ; and were all baptized unto Moses in the cloud and in the sea ; and did all eat the same spiritual meat : and did all drink the same spiritual drink : for they drank of that spiritual Rock

Rom. viii. 3.

Rom. viii. 9.

Romans,
ix. 1-5.

Romans,
xiv. 10-12.

1 Corinth.
i. 1-3.

1 Corinth.
ii. 7, 8.

1 Corinth.
viii. 4-6.

1 Corinth.
x. 1-9.

that followed them : and that Rock was Christ. But with many of them God was not well pleased : for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them : as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us **tempt Christ, as some of them also tempted,** and were destroyed of serpents.

Numbers,
xxi. 4-6.

[And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom : and the soul of the people was much discouraged because of the way. And the people spake against **God**, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness ? for there is no bread, neither is there any water : and our soul loatheth this light bread. And the **Lord** sent fiery serpents among the people, and they bit the people ; and much people of Israel died.]

1 Cor. xii. 3.

I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed : and that **no man can say that Jesus is the Lord, but by the Holy Ghost.**

1 Corinth.
xv. 45-47.

The first man Adam was made a living soul, the last Adam was made a **quickening spirit.** Howbeit, that was not first which is spiritual, but that which is natural ; and afterward that which is spiritual. The first man is of the earth, earthy : the second man is **the Lord from heaven.**

2 Corinth.
iv. 3-6.

If our gospel be hid, it is hid to them that are lost : in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, **who is the image of God**, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord ; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

2 Corinth.
v. 13-20.

And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation : to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them ; and hath committed unto us the word of reconciliation. Now then we are ambassadors **for Christ**, as though **God** did beseech you by us : we pray you in **Christ's** stead, be ye reconciled to God.

2 Corinth.
xiii. 14.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

Gal. i. 1-3.

Paul, an apostle (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead ;) and all the brethren which are with me, unto the churches of Galatia : grace be to you, and peace from God the Father, and from our Lord Jesus Christ.

But I certify you, brethren, that the gospel which was preached of me is **not after man**: for I neither received it of man, neither was I taught it, but **by the revelation of Jesus Christ**.

Gal. i. 11, 12.

Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.

Ephesians,
iv. 7-10.

Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that **at the name of Jesus** every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess **that Jesus Christ is Lord**, to the glory of God the Father.

Philippians,
ii. 5-11.

[Look unto me, and be ye saved, all the ends of the earth: for **I am God**, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto **me** every knee shall bow, every tongue shall swear.]

Is. xlv. 22, 23.

Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working **whereby he is able even to subdue all things unto himself**.

Philippians,
iii. 20, 21.

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins: who is **the image of the invisible God**, the first-born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and **for him**: and he is before all things, and by him all things consist.

Col. i. 12-17.

[Thus saith **the Lord**, The heaven is my throne, the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath **mine hand** made.]

Is. lxvi. 1, 2.

That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of **the mystery of God, and of the Father**,

Col. ii. 2, 3.

	and of Christ ; in whom are hid all the treasures of wisdom and knowledge.
Col. ii. 9.	In him dwelleth all the fulness of the Godhead bodily.
1 Thess. i. 1.	Paul and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father, and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.
1 Tim. i. 1, 2.	Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope; unto Timothy, my own son in the faith; Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.
1 Tim. iii. 16.	Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.
1 Tim. iv. 10.	For therefore we both labour and suffer reproach, because we trust in the living God who is the Saviour of all men , especially of those that believe.
1 Timothy, vi. 13-16.	I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto: whom no man hath seen, nor can see; to whom be honour and power everlasting. Amen.
Titus, i. 1-4.	Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; in hope of eternal life, which God, that cannot lie, promised before the world began; but hath in due times manifested his word through preaching, which is committed unto me, according to the commandment of God our Saviour ; to Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father, and the Lord Jesus Christ our Saviour .
Titus, ii. 11-14.	For the grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.
Heb. i. 1-14.	God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days

spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son, he saith, Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom; thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish; but thou remainest: and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

But now we see not yet all things put under him: but we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both **he that sanctifieth**, and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren.

Hebrews,
ii. 8-11.

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a Son **over his own house**; whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end.

Heb. iii. 1-6.

[And **the Lord** came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam:]

Numbers,
xii. 5-8.

and they both came forth. And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently.]

Heb. iv. 3-8.

For we which have believed do enter into the rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day, if ye will hear his voice, harden not your hearts. For if Jesus had given them rest, then would he not afterward have spoken of another day.

Heb. v. 8, 9.

Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him.

Heb. xiii. 8.

Jesus Christ the same yesterday, and to-day, and forever.

James, i. 1.

James, a servant of God and of the Lord Jesus Christ, to the twelve tribes.

James,
ii. 1, 6, 7.

My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. . . . Do not rich men oppress you, and draw you before the judgment-seats? Do not they blaspheme that worthy name by the which ye are called?

Acts, xi. 26.

The disciples were called Christians first in Antioch.

1 Peter,
i. 10, 11.

Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

2 Peter, i. 21.

[The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.]

2 Tim. iii. 16.

[All scripture is given by inspiration of God.]

2 Peter,
i. 1-3.

Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, **and** with his Son Jesus Christ. And these things write we unto you, that your joy may be full.

1 John, i. 1-4.

I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth **the Father and the Son**. Whosoever denieth the Son, the same hath not the Father: [but he that acknowledgeth the Son hath the Father also.] Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, **and** in the Father. And this is the promise that **he** hath promised us, even eternal life.

1 John,
ii. 21-25.

Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when **he** shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. And ye know that **he** was manifested to take away our sins; and in him is no sin.

1 John,
iii. 1-5.

Hereby perceive we the love of God, because **he** laid down his life for us; and we ought to lay down our lives for the brethren.

1 John,
iii. 16.

And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess **that Jesus is the Son of God**, God dwelleth in him, and he in God.

1 John,
iv. 14, 15.

There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

1 John, v. 7.

And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are **in him that is true, even in his Son Jesus Christ**, **This** is the true God, and eternal life. Little children, keep yourselves from idols. Amen.

1 John,
v. 20, 21.

There are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, **and** our Lord Jesus Christ.

Jude 4.

Revelation,
i. 7-20, and
ii. 1.

Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks.

Rev. ii. 8.

And unto the angel of the church in Smyrna, write; These things saith the first and the last, which was dead and is alive.

Revelation,
ii. 18-23.

And unto the angel of the church in Thyatira write: These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first: notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my ser-

vants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication, and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

[And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

And all that dwell upon the earth shall worship him, [the beast] whose names are not written in the book of life of the Lamb slain from the foundation of the world.

And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life.]

And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth.

And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth forever and ever.

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and

Rev. iii. 5.

Exodus,
xxxii. 31-33.

Rev. xiii. 8.

Rev. xxi. 27.

Rev. iii. 7.

Revelation,
v. 11-14.

Revelation,
xi. 15-17.

wast, and art to come ; because **thou** hast taken to thee thy great power, and hast reigned.

Revelation,
xvii. 12-14.

And the ten horns which thou sawest are ten kings, which have received no kingdom as yet ; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them : for he is Lord of lords, and King of kings.

Revelation,
xx. 11, 12.

And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away ; and there was found no place for them. And I saw the dead, small and great, stand **before God** ; and the books were opened.

Matthew,
xxv. 31-32.

[When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory : and **before him** shall be gathered all nations : and he shall separate them one from another, as a shepherd divideth his sheep from the goats.]

Revelation,
xxi. 10, 22, 23.

And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God. . . . And I saw no temple therein : for the Lord God Almighty **and the Lamb** are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it : for the glory of God did lighten it, and the Lamb is the light thereof.

Rev. xxii. 1.

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God **and** of the Lamb.

Revelation,
xxii. 3, 4.

And there shall be no more curse : but the throne of God **and** of the Lamb shall be in it ; and **his** servants shall serve him : and they shall see his face ; and his name shall be in their foreheads.

Rev. xxii. 13.

I am Alpha and Omega, the beginning and the end, the first and the last.

Rev. xxii. 6.

And he said unto me, These sayings are faithful and true. And the **Lord God** of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

Rev. xxii. 16.

I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning-star.

Rev. xxii. 20.

He which testifieth these things saith, Surely I come quickly : Amen. Even so, come, Lord Jesus.

III.

Divinity of the Holy Spirit.

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep: and **the Spirit of God moved upon the face of the waters.**

Gen. i. 1, 2.

And Moses went out, and told the people the words of the Lord, and gathered the seventy men of the elders of the people, and set them round about the tabernacle. And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that when the spirit rested upon them, they prophesied, and did not cease.

Numbers,
xi. 24-29.

But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad; and **the Spirit rested upon them**; and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp. And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them. And Moses said unto him, Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would **put his Spirit upon them.**

And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes, and **the Spirit of God came upon him.** And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said.

Numbers,
xxiv. 2, 3.

The anger of the Lord was hot against Israel, and he sold them into the hand of Chushan-rishathaim, king of Mesopotamia: and the children of Israel served Chushan-rishathaim eight years. And when the children of Israel cried unto the Lord, the Lord raised up a deliverer to the children of Israel, who delivered them, even Othniel the son of Kenaz, Caleb's younger brother. And **the Spirit of the Lord came upon him, and he judged Israel, and went out to war**: and the Lord delivered Chushan-rishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushan-rishathaim. And the land had rest forty years.

Judges,
iii. 8-11.

And the woman bare a son, and called his name Samson. And the child grew, and the Lord blessed him. And the Spirit of the

Judges,
xiii. 24, 25.

Lord began to move him at times in the camp of Dan, between Zorah and Eshtaol.

Judges,
xiv. 5, 6.

Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and behold, a young lion roared against him. And **the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid**, and he had nothing in his hand: but he told not his father or his mother what he had done.

Judges,
xiv. 19.

And **the Spirit of the Lord came upon him, and he went down to Ashkelon, and slew thirty men** of them, and took their spoil, and gave change of garments unto them which expanded the riddle.

Judges,
xv. 9-15.

Then the Philistines went up and pitched in Judah, and spread themselves in Lehi. And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us. Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines are rulers over us? what is this that thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them. And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves. And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

And when he came unto Lehi, the Philistines shouted against him: and **the Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire**, and his bands loosed from off his hands. And he found a new jaw-bone of an ass, and put forth his hand, and took it, and **slew a thousand men** therewith.

Judges,
xvi. 13-30.

And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies; tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web. And she fastened it with a pin, and said unto him, The Philistines be upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

And she said unto him, How canst thou say, I love thee, when thine heart is not with me? Thou hast mocked me these three times, and hast not told me wherein thy great strength lieth. And it came to pass when she pressed him daily with her words, and urged him, so that his soul was vexed unto death; that he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then **my strength will go from me**, and

I shall become weak, and be like any other man. And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand. And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him. And she said, the Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that **the Lord was departed from him.**

But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison-house. Howbeit the hair of his head began to grow again after he was shaven. Then the lords of the Philistines gathered them together, for to offer a great sacrifice unto Dagon their God, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand. And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us. And it came to pass, when their hearts were merry, that they said, Call for Samson that he may make us sport. And they called for Samson out of the prison-house; and he made them sport: and they set him between the pillars. And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them. Now the house was full of men and women: and all the lords of the Philistines were there: and there were upon the roof about three thousand men and women, that beheld while Samson made sport. And Samson called unto the Lord, and said, O Lord God, remember me, I pray thee, and **strengthen me, I pray thee, only this once, O God,** that I may be at once avenge of the Philistines for my two eyes. And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life.

Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance? When thou art departed from me to-day, then thou shalt find two men by Rachel's sepulchre in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found; and lo, thy father hath left the care of the asses, and sorroweth for you, saying, What

1 Samuel,
x. 1-10.

shall I do for my son? Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine: and they will salute thee, and give thee two loaves of bread; which thou shalt receive of their hands. After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp before them; and they shall prophesy: and **the Spirit of the Lord will come upon thee**, and thou shalt prophesy with them, and shalt be turned into another man. And let it be, when these signs are come unto thee, that thou do as occasion serve thee; for **God is with thee**. And thou shalt go down before me to Gilgal; and behold, I will come down unto thee, to offer burnt-offerings, and to sacrifice sacrifices of peace-offerings: seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.

And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day. And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.

1 Samuel,
xi. 1-7.

Then Nahash the Ammonite came up, and encamped against Jabesh-gilead: and all the men of Jabesh said unto Nahash, Make a covenant with us, and we will serve thee. And Nahash the Ammonite answered them, On this condition will I make a covenant with you, that I may thrust out all your right eyes, and lay it for a reproach upon all Israel. And the elders of Jabesh said unto him, Give us seven days' respite, that we may send messengers unto all the coasts of Israel: and then, if there be no man to save us, we will come out to thee.

Then came the messengers to Gibeah of Saul, and told the tidings in the ears of his people: and all the people lifted up their voices, and wept. And behold, Saul came after the herd out of the field; and Saul said, What aileth the people that they weep? And they told him the tidings of the men of Jabesh. And **the Spirit of God came upon Saul** when he heard those tidings, and his anger was kindled greatly. And he took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the Lord fell on the people, and they came out with one consent.

1 Samuel,
xvi. 1-14.

And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thy horn with oil, and go, I will send thee to Jesse the Beth-lehem-

ite: for I have provided me a king among his sons. And Samuel said, How can I go? if Saul hear it, he will kill me. And the Lord said, Take an heifer with thee, and say, I am come to sacrifice to the Lord. And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee. And Samuel did that which the Lord spake, and came to Beth-lehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably? And he said, Peaceably: I am come to sacrifice unto the Lord: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

And it came to pass when they were come, that he looked on Eliab, and said, Surely the Lord's anointed is before him. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the Lord chosen this. Then Jesse made Shammah to pass by. And he said, Neither hath the Lord chosen this. Again Jesse made seven of his sons to pass before Samuel: and Samuel said unto Jesse, The Lord hath not chosen these. And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither. And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: **and the Spirit of the Lord came upon David from that day forward.** So Samuel rose up, and went to Ramah.

But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.

And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and there was a javelin in Saul's hand. And Saul cast the javelin; for he said, I will smite David even to the wall with it. And David avoided out of his presence twice. And Saul was afraid of David, **because the Lord was with him, and was departed from Saul.**

David, the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, **The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God.**

1 Samuel,
xviii. 10-12.

2 Samuel,
xxiii. 1-3.

1 Kings,
xviii. 7-12.

And as Obadiah was in the way, behold, Elijah met him : and he knew him, and fell on his face, and said, Art thou that my lord Elijah ? And he answered him, I am ; go, tell thy lord, Behold, Elijah is here. And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab to slay me ? As the Lord thy God liveth, there is no nation or kingdom whither my lord hath not sent to seek thee : and when they said, He is not there ; he took an oath of the kingdom and nation, that they found thee not. And now thou sayest, Go, tell thy lord, Behold, Elijah is here. And it shall come to pass, as soon as I am gone from thee, that **the Spirit of the Lord shall carry thee** whither I know not ; and so when I come and tell Ahab, and he cannot find thee, he shall slay me : but I thy servant fear the Lord from my youth.

2 Chronicles,
xx. 13-10.

And all Judah stood before the Lord, with their little ones their wives, and their children.

Then **upon Jahaziel** the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, **came the Spirit of the Lord** in the midst of the congregation ; and he said, Harken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, thus saith the Lord unto you, Be not afraid or dismayed by reason of this great multitude ; for the battle is not yours, but God's. To-morrow go ye down against them.

Nehemiah,
ix. 19, 20.

Yet thou in thy manifold mercies forsookest them not in the wilderness : the pillar of the cloud departed not from them by day, to lead them in the way ; neither the pillar of fire by night, to shew them light, and the way wherein they should go. **Thou gavest also thy good Spirit to instruct them**, and withheldest not thy manna from their mouth, and gavest them water for their thirst.

Neh. ix. 30.

Many years didst thou forbear them, and testifiedst against them **by thy Spirit** in thy prophets : yet would they not give ear : therefore gavest thou them into the hand of the people of the lands.

Job,
xxxiii. 4.

The Spirit of God hath made me, and the breath of the Almighty hath given me life.

Psalms li. 11.

Cast me not away **from thy presence** ; and take not thy Holy Spirit from me.

Psa. cxxxix. 7.

Whither shall I go **from thy Spirit** ? or whither shall I flee from thy presence ?

Is. xl. 1, 2.

And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots : and **the Spirit of the Lord shall rest upon him**, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.

The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field: the grass wherewith the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass.

Is. xl. 6, 7.

Who hath directed the Spirit of the Lord, or being his counsellor hath taught him?

Is. xl. 13.

Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles.

Is. xlii. 1.

Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I; and now the Lord God, and his Spirit, hath sent me.

Is. xlviii. 16.

So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.

Is. lix. 19.

He said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

Is. lxiii. 8-14.

But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his Holy Spirit within him? That led them by the right hand of Moses with his glorious arm, dividing the waters before them, to make himself an everlasting name? That led them through the deep as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people, to make thyself a glorious name.

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake.

Ezekiel,
i. 26-28, and
ii. 1-3, and
iii. 10-15,
22-27.

And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. And the spirit entered into me when he

spake unto me, and **set me upon my feet**, that I heard him that spake unto me. And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day. . . . Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears. And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God; whether they will hear, or whether they will forbear.

Then **the spirit took me up**, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the Lord from his place. I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing. So **the spirit lifted me up, and took me away**, and I went in bitterness, in the heat of my spirit; but **the hand of the Lord was strong upon me**. Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days. . . .

And **the hand of the Lord** was there upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee. Then I arose, and went forth into the plain: and behold, the glory of the Lord stood there, as the glory which I saw by the river of Chebar: and I fell on my face. Then **the spirit entered into me, and set me upon my feet, and spake with me**, and said unto me, Go, shut thyself within thine house. But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them: and **I** will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover: for they are a rebellious house. But when I speak with thee, I will open thy mouth, and thou shalt say unto them, **Thus saith the Lord God**, He that heareth, let him hear; and he that forbeareth, let him forbear: for they are a rebellious house.

Ezekiel,
viii. 1-4, and
xi. 1-5,
22-25.

And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that **the hand of the Lord God fell there upon me**. Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber. And **he** put forth the form of an hand, and took me by a lock of mine head; and **the spirit lifted me up** between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north, where was the seat of the image of jealousy, which provoketh to jealousy. And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain. . . .

Moreover, **the spirit lifted me up**, and brought me unto the east gate of the Lord's house, which looketh eastward: and behold at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people. Then said **he** unto me, Son of man, these are the men that devise mischief, and give wicked counsel in this city: which say, It is not near; let us build houses: this city is the caldron, and we be the flesh. Therefore prophesy against them, prophesy, O son of man. **And the Spirit of the Lord fell upon me, and said unto me, Speak**; Thus saith the Lord; Thus have ye said, O house of Israel: for I know the things that come into your mind, every one of them. . . . Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above. And the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city. Afterwards **the spirit took me up**, and brought me in a vision **by the Spirit of God** into Chaldea, to them of the captivity. So the vision that I had seen went up from me. Then I spake unto them of the captivity all the things that the Lord had shewed me.

O thou that art named the house of Jacob, **is the Spirit of the Lord straitened?** are these his doings? do not my words do good to him that walketh uprightly?

Micah, ii. 7.

Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech the high priest; and be strong, all ye people of the land, saith the Lord, and work: for **I am with you**, saith the Lord of hosts: according to the word that I covenanted with you when ye came out of Egypt, so **my Spirit remaineth among you**; fear ye not.

Hag. ii. 4, 5.

Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent **in his Spirit** by the former prophets.

Zech. vii. 12.

And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and **the Holy Ghost was upon him**. And it was revealed unto him **by the Holy Ghost**, that he should not see death, before he had seen the Lord's Christ.

Luke, ii. 25, 26.

And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and **the Spirit like a dove descending upon him**. And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased. And immediately **the Spirit driveth him** into the wilderness.

Mark, i. 9-12.

And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw

Matt. iii. 16, and iv. 1.

the Spirit of God descending like a dove, and lighting upon him :
 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

Luke,
 iii. 21, 22.

Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son ; in thee I am well pleased.

Luke, iv. 1.

And Jesus being full of the Holy Ghost, returned from Jordan, and was led by the spirit into the wilderness.

John,
 i. 32, 33.

And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not : but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost.

John,
 iii. 5-8.

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and **of the Spirit**, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh ; and **that which is born of the Spirit, is Spirit**. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : so is every one that is **born of the Spirit**.

Luke,
 iv. 13, 14.

And when the devil had ended all the temptation, he departed from him for a season. And Jesus returned **in the power of the Spirit** into Galilee : and there went out a fame of him through all the region round about.

Matthew,
 xii. 22-32.

Then was brought unto him one possessed with a devil, blind and dumb ; and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the son of David ? But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation ; and every city or house divided against itself shall not stand. And if Satan cast out Satan, he is divided against himself ; how shall then his kingdom stand ? And if I by Beelzebub cast out devils, by whom do your children cast them out ? therefore they shall be your judges. But if I cast out devils **by the Spirit of God**, then the kingdom of God is come unto you. Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man ? and then he will spoil his house. He that is not with me, is against me ; and he that gathereth not with me, scattereth abroad.

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men : but **the blasphemy against the Holy**

Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him : but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

And the scribes which came down from Jerusalem, said, He hath Beelzebub, and by the prince of the devils casteth he out devils. And he called them unto him, and said unto them in parables, How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man ; and then he will spoil his house. Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme : but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation : because they said, He hath an unclean spirit.

Mark,
iii. 22-30.

If I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I **with the finger of God** cast out devils, no doubt the kingdom of God is come upon you.

Luke,
xi. 19, 20.

Whosoever shall speak a word against the Son of man, it shall be forgiven him : but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven. And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say : **for the Holy Ghost shall teach you** in the same hour what ye ought to say.

Luke,
xii. 10-12.

Behold, I send you forth as sheep in the midst of wolves : be ye therefore wise as serpents, and harmless as doves. But beware of men : for they will deliver you up to the councils, and they will scourge you in their synagogues. And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but **the Spirit of your Father which speaketh in you.**

Matthew,
x. 16-20.

David himself said **by the Holy Ghost**, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

Mark, xii. 36.

But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate : but whatsoever shall be given you in that hour, that speak ye : for **it is not ye that speak, but the Holy Ghost.**

Mark,
xiii. 11.

John,
xiv. 16, 17.

I will pray the Father, and he shall give you another **Comforter**, that **he** may abide with you forever; even the **Spirit of truth**; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

John,
xiv. 25, 26.

These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, **he** shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

John, xv. 26.

When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.

John,
xvi. 5-15.

But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth. It is expedient for you that I go away: for if I go not away, the **Comforter** will not come unto you; but if I depart, I will send him unto you. And when **he** is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me: of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when **he**, the **Spirit of truth** is come, he will guide you into all truth: for he shall not speak of himself: but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

John,
xx. 21-23.

Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, **Receive ye the Holy Ghost**. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

Matthew,
xxviii. 18, 19.

And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the **Holy Ghost**.

Acts, i. 1, 2.

The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he **through the Holy Ghost** had given commandments unto the apostles whom he had chosen.

Acts,
i. 15-17.

And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) Men and brethren, this scripture must needs have been fulfilled, which the **Holy Ghost** by the mouth of

David **spake** before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry.

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them eleven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as **the Spirit** gave them utterance.

Acts, ii. 1-4.

And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is; who, by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

Acts,
iv. 23-31.

And when they had prayed, **the place was shaken where they were assembled together; and they were all filled with the Holy Ghost**, and they spake the word of God with boldness.

And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses, sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need. And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet.

Acts,
iv. 32-37
and v. 1-10.

But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart **to lie to the Holy Ghost**, and to keep back part of the

price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? **thou hast not lied unto men, but unto God.** And Ananias hearing these words, fell down, and gave up the ghost. And great fear came on all them that heard these things. And the young men arose, wound him up, and carried him out, and buried him. And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together **to tempt the Spirit of the Lord?** behold the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost. And the young men came in, and found her dead, and carrying her forth, buried her by her husband.

Acts,
vii. 51-53.

Ye stiff-necked and uncircumcised in heart and ears, ye do always **resist the Holy Ghost**: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers; who have received the law by the disposition of angels, and have not kept it.

Acts,
viii. 14-17.

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them that they might receive the Holy Ghost: (for as yet **he was fallen upon none of them**: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.

Acts,
viii. 26-29,
30-40.

And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose, and went: and behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot, read Esaias the prophet. Then **the Spirit said unto Philip**, Go near and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip, and said, I pray

thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch: and he baptized him. And when they were come up out of the water, **the Spirit of the Lord caught away Philip**, that the eunuch saw him no more: and he went on his way rejoicing. But Philip was found at Azotus.

Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified: and walking in the fear of the Lord, and **in the comfort of the Holy Ghost**, were multiplied.

While Peter thought on the vision, **the Spirit said unto him**, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for **I have sent them**.

How God anointed Jesus of Nazareth **with the Holy Ghost** and with power: who went about doing good, and healing all that were oppressed of the devil; **for God was with him**.

Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, **the Holy Ghost said**, Separate me Barnabas and Saul for the work whereunto **I have called them**. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they **being sent forth by the Holy Ghost**, departed unto Seleucia; and from thence they sailed to Cyprus.

And when there had been much disputing, Peter rose up and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, **giving them the Holy Ghost**, even as he did unto us: and put no difference between us and them, purifying their hearts by faith.

We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to **the Holy Ghost**, and to us, to lay upon you no greater burden than these necessary things.

Now when they had gone throughout Phrygia, and the region of Galatia, and were **forbidden of the Holy Ghost** to preach the word in Asia; after they were come to Mysia, they essayed to go into Bithynia; but **the Spirit suffered them not**.

Acts, ix. 31.

Acts,
x. 19, 20.

Acts, x. 38.

Acts,
xiii. 1-4.Acts,
xv. 7-9.Acts,
xv. 27, 28.Acts,
xvi. 6, 7.

Acts,
xix. 1-6.

And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coast, came to Ephesus ; and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed ? And they said unto him, We have not so much as heard **whether there be any Holy Ghost**. And he said unto them, Unto what then were ye baptized ? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, **the Holy Ghost came on them** ; and they spake with tongues, and prophesied.

Acts,
xx. 22, 23.

And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there : save that **the Holy Ghost witnesseth** in every city, saying that bonds and afflictions abide me.

Acts, xx. 28.

Take heed therefore unto yourselves, and to all the flock over the which **the Holy Ghost** hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

Acts,
xxi. 10, 11.

And as we tarried there many days, there came down from Judea a certain prophet, named Agabus. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, **Thus saith the Holy Ghost**, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

Acts,
xxviii. 24-26.

And some believed the things which were spoken, and some believed not. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake **the Holy Ghost** by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand ; and seeing ye shall see, and not perceive.

Romans,
viii. 9-16.

But ye are not in the flesh, but in the Spirit, if so be that **the Spirit of God** dwell in you. Now, if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin ; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies **by his Spirit** that dwelleth in you. Therefore, brethren, we are debtors not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die : but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are **led by the Spirit of God**, they are the Sons of God. For ye have not received the spirit of bondage again to fear ; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. **The Spirit itself beareth witness** with our spirit, that we are the children of God.

Likewise the Spirit also helpeth our infirmities : for we know not what we should pray for as we ought : but the Spirit itself **maketh intercession** for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is **the mind of the Spirit**, because **he** maketh intercession for the saints, according to the will of God.

Romans,
viii. 26, 27.

The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the **Holy Ghost**.

Rom. xiv. 17.

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, **through the power of the Holy Ghost**. And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being **sanctified by the Holy Ghost**. I have therefore whereof I may glory through Jesus Christ, in those things which pertain to God. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders, **by the power of the Spirit of God** ; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

Romans,
xv. 13-19.

Now I beseech you, brethren, for the Lord Jesus Christ's sake, and **for the love of the Spirit**, that ye strive together with me in your prayers to God for me.

Rom. xv. 30.

As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit ; for **the Spirit searcheth all things**, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him ? even so the things of God knoweth no man, **but the Spirit of God**. Now we have received, not the spirit of the world, but the Spirit which is of God ; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth ; comparing spiritual things with spiritual.

1 Corinth.
ii. 9-13.

Know ye not that ye are **the temple of God**, and that the **Spirit of God dwelleth in you** ? If any man defile the temple of God, him shall God destroy : for the temple of God is holy, which temple ye are.

1 Corinth.
iii. 16, 17.

And such were some of you : but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and **by the Spirit of our God**.

1 Cor. vi. 11.

1 Cor. vi. 19.

What! know ye not that your body is **the temple of the Holy Ghost** which is in you, which ye have of God, and ye are not your own?

1 Corinth.
xii. 1-13.

Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, **but the same Spirit**. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given **by the Spirit** the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another, the gifts of healing by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues: but all these worketh that one and the self-same Spirit, dividing to every man severally **as he will**. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

2 Corinth.
iii. 2-18.

Ye are our epistle written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. And such trust have we through Christ to God-ward: not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious.

Seeing then that we have such hope, we use great plainness of speech. And not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: but their minds were blinded: for until this

day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless, when it shall turn to the Lord, the veil shall be taken away. Now **the Lord is that Spirit**; and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the **Holy Ghost**, be with you all. Amen.

2 Corinth.
xiii. 14.

But now, in Christ Jesus, ye, who sometimes were far off, are made nigh by the blood of Christ. . . . For through him we both have access **by one Spirit** unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God **through the Spirit**.

Ephesians,
ii. 13, 18-22.

Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

Eph. iv. 30.

Without controversy, great is the mystery of godliness: God was manifest in the flesh, **justified in the Spirit**, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

1 Tim. iii. 16.

Now **the Spirit** speaketh expressly, that in the latter times some shall depart from the faith.

1 Tim. iv. 1.

Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God: But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: **the Holy Ghost** this signifying, that the way into the holiest of all was not yet made manifest.

Heb. ix. 6-8.

For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who **through the eternal Spirit** offered himself without spot to God, purge your conscience from dead works to serve the living God?

Hebrews,
ix. 13, 14.

By one offering he hath perfected forever them that are sanctified. Whereof **the Holy Ghost also is a witness** to us: for after that he had said before, This is the covenant that I will make

Hebrews,
x. 14-16.

with them after those days, saith the Lord ; I will put my laws into their hearts.

Hebrews,
x. 28, 29.

He that despised Moses law died without mercy under two or three witnesses : of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath **done despite unto the Spirit of grace ?**

1 Peter,
i. 10-12.

Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you : searching what, or what manner of time **the Spirit of Christ** which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you **with the Holy Ghost sent down from heaven ;** which things the angels desire to look into.

1 Peter,
iii. 18, 19.

Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but **quickeneth by the Spirit :** by which also he went and preached unto the spirits in prison.

1 Peter,
iv. 14.

If ye be reproached for the name of Christ, happy are ye ; for the spirit of glory and of God **resteth upon you.** On their part he is evil spoken of, but on your part he is glorified.

2 Peter,
i. 20, 21.

Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man : but holy men of God spake as they were moved **by the Holy Ghost.**

1 John,
iii. 23, 24.

And this is his commandment ; that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments, dwelleth in him, and he in him. And hereby we know that he abideth in us, **by the Spirit** which he hath given us.

1 John, iv. 13.

Hereby know we that we dwell in him, and he in us, because **he hath given us of his Spirit.**

1 John,
v. 6-9.

This is he that came by water and blood, even Jesus Christ ; not by water only, but by water and blood. And it is **the Spirit that beareth witness,** because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost : and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood : and these three agree in one. If we receive the witness of men, the witness of God is greater : for this is **the witness of God** which he hath testified of his Son.

He that hath an ear, let him hear what **the Spirit** saith unto the churches.

Rev. iii. 22.

And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, **saith the Spirit**, that they may rest from their labours; and their works do follow them.

Rev. xiv. 13.

And **the Spirit** and the bride say, Come.

Rev. xxii. 17.

IV.

God's Omniscience.

Genesis, i. 31. And God saw everything that he had made: and behold, it was very good.

Gen. iv. 8-10. And Cain talked with Abel his brother: and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him.

And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? And he said, What hast thou done? **the voice of thy brother's blood crieth unto me from the ground.**

Gen. vi. 5. And God saw that the wickedness of man was great in the earth, and that every **imagination of the thoughts of his heart** was only evil continually.

Gen. vii. 1. And the Lord said unto Noah, Come thou and all thy house into the ark: for **thee have I seen righteous before me** in this generation.

Gen. xi. 1-8. And the whole earth was of one language, and of one speech.

And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city, and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord **came down to see the city and the tower, which the children of men builded.** And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, **which they have imagined to do.** Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

Gen. xiii. 13. The men of Sodom were wicked and **sinner before the Lord** exceedingly.

Genesis,
xvi. 5-14.

And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the Lord judge between

me and thee. But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.

And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur. And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress, Sarai. And the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands. And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. And the angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction. And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.

And she called the name of the Lord that spake unto her, **Thou God seest me**; for she said, Have I also here looked after him that seeth me? Wherefore the well was called Beer-lahai-roi;* behold, it is between Kadesh and Bered.

* That is, the well of him that liveth and seeth me.

And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For **I know him, that he will command his children and his household after him**, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.

Genesis, xviii. 17-26.

And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the Lord. And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right? And the Lord said, **If I find in Sodom fifty righteous within the city**, then I will spare all the place for their sakes.

And the men said unto Lot, Hast thou here any besides? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: for we will destroy this place, because **the cry of them is waxen great before the face of the Lord**; and the Lord hath sent us to destroy it.

Genesis, xix. 12, 13.

Genesis,
xxi. 9-19.

And Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bond-woman and her son: for the son of this bond-woman shall not be heir with my son, even with Isaac. And the thing was very grievous in Abraham's sight because of his son. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bond-woman; in all that Sarah hath said unto thee, hearken unto her voice: for in Isaac shall thy seed be called. And also of the son of the bond-woman will I make a nation, because he is thy seed.

And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar (putting it on her shoulder) and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba. And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bow-shot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept. **And God heard the voice of the lad;** and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? Fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand: for I will make him a great nation. And God opened her eyes, and she saw a well of water, and she went and filled the bottle with water, and gave the lad drink.

Genesis,
xxxi. 25-53.

Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead. And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives taken with the sword? Wherefore didst thou flee away secretly, and steal away from me, and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp? and hast not suffered me to kiss my sons, and my daughters? thou hast now done foolishly in so doing. It is in the power of my hand to do you hurt: but **the God of your father spake unto me yesternight**, saying, Take thou heed that thou speak not to Jacob either good or bad. And now, though thou wouldest needs be gone, because thou sore longedst after thy father's house; yet wherefore hast thou stolen my gods? And he searched, but found not the images.

And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What is my trespass? what is my sin, that thou hast so hotly pursued after me? Whereas thou hast searched all my stuff, what hast thou found of all thy household-stuff? set it here before my brethren and thy brethren, that they may judge betwixt us both. This twenty years have I been with thee; thy ewes and thy she-goats have not cast their young,

and the rams of thy flock have I not eaten. That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day or stolen by night. Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes. Thus have I been twenty years in thy house: I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times. Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. **God hath seen mine affliction**, and the labour of my hands, and rebuked thee yesternight.

And Laban answered, and said unto Jacob, These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine; and what can I do this day unto these my daughters, or unto their children which they have borne? Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee. And Jacob took a stone, and set it up for a pillar. And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap. And Laban called it¹ Jegar-saha-dutha: but Jacob called it² Galeed: and Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed: and Mizpah; for he said, **The Lord watch between me and thee**, when we are absent one from another. If thou shalt afflict my daughters, or if thou shalt take other wives beside my daughters; no man is with us; see, **God is witness** betwixt me and thee. And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee; this heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm. The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac.

And Er, Judah's first-born, was **wicked in the sight of the Lord**; and the Lord slew him.

And it came to pass, in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God, by reason of the bondage. And **God heard their groaning**, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them.

And the Lord said, **I have surely seen the affliction of my people** which are in Egypt, and have heard their cry by reason of their taskmasters; for **I know their sorrows**: and I am come down to deliver them out of the hand of the Egyptians, and to bring

¹ That is, *The heap of witness.* Chal.
² That is, *The heap of witness.* Heb.

Genesis, xxxviii. 7.

Exodus, ii. 23-25.

Exodus, iii. 7-10.

them up out of that land, unto a good land and a large, unto a land flowing with milk and honey ; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto me ; and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt.

Exodus,
xvi. 1-15.

And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness : and the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full : for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

Then said the Lord unto Moses, Behold, I will rain bread from heaven for you ; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in ; and it shall be twice as much as they gather daily. And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the Lord hath brought you out from the land of Egypt : and in the morning, then ye shall see the glory of the Lord : **for that he heareth your murmurings against the Lord :** and what are we, that ye murmur against us ? And Moses said, This shall be when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full ; for that the Lord heareth your murmurings which ye murmur against him : and what are we ? your murmurings are not against us, but against the Lord.

And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the Lord : for **he hath heard your murmurings.** And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and behold, the glory of the Lord appeared in a cloud. And the Lord spake unto Moses, saying, I have heard the murmurings of the children of Israel ; speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread : and ye shall know that I am the Lord your God.

And it came to pass, that at even the quails came up, and covered the camp : and in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the

hoar frost on the ground : and when the children of Israel saw it, they said one to another, It is manna : for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat.

And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, **How long refuse ye to keep my commandments and my laws?** See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days : abide ye every man in his place, let no man go out of his place on the seventh day.

Exodus,
xxii. 27-29.

Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, **I will surely hear their cry** ; and my wrath shall wax hot, and I will kill you with the sword ; and your wives shall be widows, and your children fatherless.

Exodus,
xxii. 22-24.

And when the people complained, it displeased the Lord, **and the Lord heard it** : and his anger was kindled ; and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp. And the people cried unto Moses ; and when Moses prayed unto the Lord, the fire was quenched.

Numbers,
xi. 1. 2.

And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers, and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go to be among them, and will forsake me, and break my covenant which I have made with them. Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them, so that they will say in that day, Are not these evils come upon us, because our God is not among us? And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods. Now therefore write ye this song for you, and teach it the children of Israel : put it in their mouths, that this song may be a witness for me against the children of Israel. For when I shall have brought them into the land which I swear unto their fathers, that floweth with milk and honey ; and they shall have eaten and filled themselves, and waxen fat ; then will they turn unto other gods, and serve them, and provoke me, and break my covenant. And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness : for it shall not be forgotten out of the mouths of their seed : **for I know their imagination which they go about, even now**, before I have brought them into the land which I swear.

Deuteron.
xxxii. 16-21.

But the children of Israel committed a trespass in the accursed thing : for Achan, the son of Carmi, the son of Zabdi, the son of

Joshua,
vii. 1, 6-18.

Zerah, of the tribe of Judah, took of the accursed thing, **and the anger of the Lord was kindled** against the children of Israel.

And Joshua rent his clothes and fell to the earth upon his face before the ark of the Lord until the even-tide, he and the elders of Israel, and put dust upon their heads. And Joshua said, Alas ! O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us ? would to God we had been content, and dwelt on the other side Jordan ! O Lord, what shall I say, when Israel turneth their backs before their enemies ! For the Canaanites, and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth : and what wilt thou do unto thy great name ?

And the Lord said unto Joshua, Get thee up ; wherefore liest thou thus upon thy face ? Israel hath sinned, and they have also transgressed my covenant which I commanded them : **for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff.** Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed : neither will I be with you any more, except ye destroy the accursed from among you. Up, sanctify the people, and say, Sanctify yourselves against to-morrow : for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel : thou canst not stand before thine enemies, until ye take away the accursed thing from among you. In the morning therefore ye shall be brought according to your tribes : and it shall be, that the tribe which the Lord taketh shall come according to the families thereof ; and the family which the Lord shall take shall come by households ; and the household which the Lord shall take shall come man by man. And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath : because he hath transgressed the covenant of the Lord, and because he hath wrought folly in Israel.

So Joshua rose up early in the morning, and brought Israel by their tribes ; and **the tribe of Judah** was taken : and he brought the family of Judah : and he took **the family of the Zarahites** : and he brought the family of the Zarahites man by man ; and **Zabdi** was taken : and he brought his household man by man ; and **Achan** the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

1 Sam. ii. 3.

Talk no more so exceeding proudly ; let not arrogancy come out of your mouth : for the Lord is a God of knowledge, and by him actions are weighed.

1 Samuel,
xiv. 27-28,
36-44.

So the Lord saved Israel that day ; and the battle passed over unto Beth-aven.

And the men of Israel were distressed that day : for Saul had

adjured the people, saying, Cursed be the man that eateth any food until evening, that I may be avenged on mine enemies. So none of the people tasted any food. And all they of the land came to a wood; and there was honey upon the ground. And when the people were come into the wood, behold, the honey dropped: but no man put his hand to his mouth; for the people feared the oath. But Jonathan heard not when his father charged the people with the oath: wherefore **he put forth the end of the rod that was in his hand, and dipped it in an honey-comb, and put his hand to his mouth**; and his eyes were enlightened. Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed be the man that eateth any food this day.

And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God. And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But **he answered him not** that day. And Saul said, Draw ye near hither all the chief of the people: and know and see wherein this sin hath been this day. For as the Lord liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But there was not a man among all the people that answered him. Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee. Therefore Saul said unto the Lord God of Israel, Give a perfect lot. And **Saul and Jonathan** were taken: but the people escaped. And Saul said, Cast lots between me and Jonathan my son. And **Jonathan** was taken. Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I did but taste a little honey with the end of the rod that was in mine hand, and lo, I must die. And Saul answered, God do so, and more also: for thou shalt surely die, Jonathan.

And it came to pass when they were come, that he looked on Eliab, and said, Surely the Lord's anointed is before him. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature: because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.

And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, Bring hither the ephod. Then said David, O Lord God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake. Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant. And the Lord said, **He will**

1 Samuel,
xvi. 6, 7.

1 Samuel,
xxiii. 9-13.

come down. Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the Lord said, **They will deliver thee up.**

Then David and his men, which were about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbore to go forth.

2 Samuel,
vii. 18-21.

Then went king David in, and sat before the Lord, and he said, Who am I, O Lord God? and what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God; but **thou hast spoken also of thy servant's house for a great while to come.** And is this the manner of man, O Lord God? And what can David say more unto thee? for thou, Lord God, knowest thy servant. For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know them.

1 Chronicles,
xxviii. 9.

And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever.

1 Chronicles,
xxix. 17.

I know also, my God, that thou **triest the heart, and hast pleasure in uprightness.** As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee.

2 Chronicles,
xvi. 9.

The eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him.

1 Kings,
viii. 22-40.

And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward heaven: and he said, Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart: who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day. Therefore now, Lord God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me. And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father. But will God indeed dwell on the earth? behold the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? Yet have thou respect unto the prayer of thy servant, and to

his supplication, O Lord my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to-day: **that thine eyes may be open toward this house night and day**, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place. And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and **hear thou in heaven thy dwelling-place**: and when thou hearest, forgive.

If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house: then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house: then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

When heaven is shut up and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them: then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar; if their enemy besiege them in the land of their cities, whatsoever plague, whatsoever sickness there be; what prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house: then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways, **whose heart thou knowest**; (for thou, even thou only, knowest the hearts of all the children of men;) that they may fear thee all the days that they live in the land which thou gavest unto our fathers.

If I sin, **then thou markest me**, and thou wilt not acquit me from mine iniquity.

Job, x. 14.

If he cut off, and shut up, or gather together, then who can hinder him? For he knoweth vain men: he seeth wickedness also; will he not then consider it?

Job,
xi. 10, 11.

Will ye speak wickedly for God? and talk deceitfully for him? Will ye accept his person? will ye contend for God? Is it good that he should search you out? or as one man mocketh another, do

Job,
xlii. 7-10.

ye so mock him? He will surely reprove you, if ye do **secretly** accept persons.

1 Kings,
xiv. 1-5.

At that time Abijah the son of Jeroboam fell sick. And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there is Ahijah the prophet, which told me that I should be king over this people. And take with thee ten loaves, and cracknels, and a cruse of honey, and go to him: he shall tell thee what shall become of the child. And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes were set by reason of his age. And the Lord said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he is sick: thus and thus shalt thou say unto her: for **it shall be, when she cometh in, that she shall feign herself to be another woman.**

Job,
xiii. 15, 16.

Though he slay me, yet will I trust in him: but I will maintain mine own ways before him. He also shall be my salvation: for an **hypocrite shall not come before him.**

Job,
xiii. 23-27.

How many are mine iniquities and sins? **make me to know my transgression and my sin.** Wherefore hidest thou thy face, and holdest me for thine enemy? Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble? For thou writest bitter things against me, and **makest me to possess the iniquities of my youth.** Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths; **thou settest a print upon the heels of my feet.**

Job,
xiv. 16, 17.

For now thou numberest my steps: dost thou not watch over my sin? My transgression is sealed up in a bag, and thou sewest up mine iniquity.

Job,
xxii. 12-17.

Is not God in the height of heaven? and behold the height of the stars, how high they are! And thou sayest, How doth God know? can he judge through the dark cloud? Thick clouds are a covering to him, that he seeth not; and he walketh in the circuit of heaven. Hast thou marked the old way which wicked men have trodden? Which were cut down out of time, whose foundation was overflowed with a flood: which said unto God, Depart from us: and what can the Almighty do for them?

Job, xxvi. 6.

Hell is naked before him, and destruction hath no covering.

Job,
xxviii. 3, 10,
11.

He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death. . . . He cutteth out rivers among the rocks; and his eye seeth every precious thing. He bindeth the floods from overflowing; and the thing that is hid bringeth he forth to light.

Job,
xxviii. 20-24.

Whence then cometh wisdom? and where is the place of understanding? Seeing it is hid from the eyes of all living, and

kept close from the fowls of the air. Destruction and death say, We have heard the fame thereof with our ears. God understandeth the way thereof, and he knoweth the place thereof. For he looketh to the ends of the earth, and seeth under the whole heaven.

Doth not he see my ways, and count all my steps? If I have walked with vanity, or if my foot hath hasted to deceit; let me be weighed in an even balance, that God may know mine integrity.

Job,
xxxi. 4-6.

His eyes are upon the ways of man, and he seeth all his goings. There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves.

Job,
xxxiv. 21, 22.

He withdraweth not his eyes from the righteous: but with kings are they on the throne; yea, he doth establish them forever, and they are exalted. And if they be bound in fetters, and be holden in cords of affliction; then he sheweth them their work, and their transgressions that they have exceeded.

Job,
xxxvi. 7-9.

Then Job answered the Lord, and said, I know that thou canst do everything, and that no thought can be withholden from thee.

Job,
xlii. 1, 2.

O let the wickedness of the wicked come to an end: but establish the just: for **the righteous God trieth the hearts and reins.** My defence is of God, which saveth the upright in heart.

Ps. vii. 9, 10.

Wherefore doth the wicked condemn God? he hath said in his heart, Thou wilt not require it. **Thou hast seen it;** for thou beholdest mischief and spite, to requite it with thy hand: the poor committeth himself unto thee; thou art the helper of the fatherless.

Ps. x. 13, 14.

The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try the children of men.

Ps. xi. 4.

Who can understand his errors? cleanse thou me **from secret faults.**

Ps. xix. 12.

Remember, O Lord, thy tender mercies and thy loving-kindnesses; for they have been ever of old. **Remember not the sins of my youth,** nor my transgressions.

Ps. xxv. 6, 7.

Examine me, O Lord, and prove me; try my reins and my heart.

Ps. xxvi. 2.

The Lord looketh from heaven; he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth. He fashioneth their hearts alike: he considereth all their works.

Psalms
xxxiii. 13-15.

Lord, **all my desire is before thee;** and my groaning is not hid from thee.

Ps. xxxviii. 9.

If we have forgotten the name of our God, or stretched out our hands to a strange god: shall not God search this out? for he knoweth the secrets of the heart.

Psalms,
xliv. 20, 21.

Ps. lvi. 8. Thou tellest my wanderings : put thou my tears into thy bottle : **are they not in thy book ?**

Ps. lxxv. 2. O **thou that hearest prayer**, unto thee shall all flesh come.

Ps. lxxvi. 18. If I regard iniquity **in my heart**, the Lord will not hear me.

Ps. lxxix. 5. O God, thou knowest my foolishness ; and my sins are not hid from thee.

Psalm lxxix. 17-19. Hide not thy face from thy servant ; for I am in trouble : hear me speedily. Draw nigh unto my soul, and redeem it : deliver me because of mine enemies. Thou hast known my reproach, and my shame, and my dishonour : **mine adversaries are all before thee.**

Ps. xc. 8. Thou hast set our iniquities before thee, **our secret sins** in the light of thy countenance.

Psalm xciv. 1-11. O Lord God, to whom vengeance belongeth ; O God, to whom vengeance belongeth, shew thyself. Lift up thyself, thou judge of the earth : render a reward to the proud. Lord, how long shall the wicked, how long shall the wicked triumph ? How long shall they utter and speak hard things ? and all the workers of iniquity boast themselves ? They break in pieces thy people, O Lord, and afflict thine heritage. They slay the widow and the stranger, and murder the fatherless. Yet they say, The Lord shall not see, neither shall the God of Jacob regard it. Understand, ye brutish among the people : and ye fools, when will ye be wise ? He that planted the ear, **shall he not hear ?** he that formed the eye, shall he not see ? He that chastiseth the heathen, shall not he correct ? he that teacheth man knowledge, shall not he know ? The Lord knoweth the thoughts of man, that they are vanity.

Ps. cxvi. 15. Precious in the sight of the Lord is **the death of his saints.**

Ps. cxix. 168. I have kept thy precepts and thy testimonies : for **all my ways are before thee.**

Psalm cxxxix. 1-16. O Lord, thou hast searched me, and known me. Thou knowest my down-sitting and mine up-rising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me ; it is high, I cannot attain unto it. Whither shall I go from thy Spirit ? or whither shall I flee from thy presence ? If I ascend up into heaven, thou art there : if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea ; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me : even the night shall be light about me. Yea, the darkness hideth not from thee : but the night shineth as the day : the darkness and the light are both

alike to thee. For thou hast possessed my reins : thou hast covered me in my mother's womb. I will praise thee ; for I am fearfully and wonderfully made : marvellous are thy works ; and that my soul knoweth right well. My substance was not hid from thee, when I was made in seeret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect ; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.

Search me, O God, and know my heart : try me, and know my thoughts : and **see if there be any wicked way in me**, and lead me in the way everlasting.

Psalms.
cxxxix.
23, 24.

The ways of man are before the eyes of the Lord, and he pondereth **all his goings**.

Prov. v. 21.

The eyes of the Lord are **in every place**, beholding the evil and the good.

Prov. xv. 3.

Hell and destruction are before the Lord : how much more then **the hearts of the children of men ?**

Prov. xv. 11.

All the ways of a man are clean in his own eyes ; but the Lord weigheth the spirits.

Prov. xvi. 2.

The fining-pot is for silver, and the furnace for gold : but the Lord trieth the hearts.

Prov. xvii. 3.

Every way of a man is right in his own eyes : but the Lord pondereth the hearts.

Prov. xxi. 2.

If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain ; if thou sayest, Behold, we knew it not ; **doth not he that pondereth the heart consider it ?** and he that keepeth thy soul, doth not he know it ? and shall not he render to every man according to his works ?

Proverbs.
xxiv. 11, 12.

Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth : **lest the Lord see it**, and it displease him, and he turn away his wrath from him.

Proverbs.
xxiv. 17, 18.

If thine enemy be hungry, give him bread to eat ; and if he be thirsty, give him water to drink : for thou shalt heap coals of fire upon his head, and **the Lord shall reward thee**.

Proverbs.
xxv. 21, 22.

If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter : for **he that is higher than the highest regardeth ;** and there be higher than they.

Ecc. v. 8.

The way of the just is uprightness : thou, most upright, dost weigh the path of the just.

Is. xxvi. 7.

Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God ?

Is. xl. 27, 28.

Hast thou not known ? hast thou not heard, that the everlast-

ing God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.

Is. xli. 1-4.

Keep silence before me, O islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment. Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? he gave them as the dust to his sword, and as driven stubble to his bow. He pursued them, and passed safely; even by the way that he had not gone with his feet. Who hath wrought and done it, **calling the generations from the beginning?** I the Lord, the first, and with the last; I am he.

Is. xlii. 9.

Behold, the former things are come to pass, and new things do I declare: **before they spring forth, I tell you of them.**

Is. xlviii. 3-8.

I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them: I did them suddenly, and they came to pass. Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; I have even from the beginning declared it to thee; **before it came to pass I shewed it thee**: lest thou shouldest say, Mine idol hath done them; and my graven image, and my molten image, hath commanded them. Thou hast heard, see all this; and will not ye declare it? I have shewed thee new things from this time, even hidden things, and thou didst not know them. They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them. Yea, thou heardest not; yea, thou knewest not; yea, from that time that thine ear was not opened: for **I knew that thou wouldest deal very treacherously**, and wast called a transgressor from the womb.

Isaiah,
lxvi. 16-18.

By fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many. They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord. For **I know their works and their thoughts**; it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.

Jer. vi. 6, 7.

Thus hath the Lord of hosts said, Hew ye down trees, and cast a mount against Jerusalem: this is the city to be visited; she is wholly oppression in the midst of her. As a fountain casteth out her waters, so she casteth out her wickedness: violence and spoil is heard in her; **before me continually is grief and wounds.**

Jer. xli. 3.

But thou, O Lord, **knowest me**: thou hast seen me, and tried mine heart toward thee.

Jeremiah,
xvi. 16-18.

Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they

shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. For **mine eyes are upon all their ways**: they are not hid from my face, neither is their iniquity hid from mine eyes. And first I will recompense their iniquity and their sin double.

I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

Jer. xvii. 10.

I heard the defaming of many, fear on every side. Report, say they, and we will report it. All my familiars watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him. But the Lord is with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not prevail; they shall be greatly ashamed; for they shall not prosper: their everlasting confusion shall never be forgotten. But, O Lord of hosts, **that triest the righteous, and seest the reins and the heart**, let me see thy vengeance on them: for unto thee have I opened my cause.

Jeremiah, xx. 10-12.

Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.

Jeremiah, xxiii. 23, 24.

Thine eyes are open upon all the ways of the sons of men; to give every one according to his ways, and according to the fruit of his doings.

Jer. xxxii. 19.

And he brought me to the door of the court; and when I looked, behold a hole in the wall. Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door. And he said unto me, Go in, and behold the wicked abominations that they do here. So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about. And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up. Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do **in the dark**, every man **in the chambers of his imagery**? for they say, The Lord seeth us not; the Lord hath forsaken the earth.

Ezekiel, viii. 7-12.

And the Spirit of the Lord fell upon me, and said unto me, Speak; Thus saith the Lord; Thus have ye said, O house of Israel: for **I know the things that come into your mind, every one of them**.

Ezek. xi. 5.

Moreover the word of the Lord came unto me, saying, Son of man, set thy face against mount Seir, and prophesy against it, and say unto it, Thus saith the Lord God; Behold, O mount Seir, I am against thee, and I will stretch out mine hand against thee, and I

Ezekiel, xxxv. 1-3, 12, 13.

will make thee most desolate. . . . And thou shalt know that I am the Lord, and that **I have heard all thy blasphemies** which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume. Thus with your mouth ye have boasted against me, and have multiplied your words against me: I have heard them.

Dan. ii. 1-29.

And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him. Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king. And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream. Then spake the Chaldeans to the king in Syriae, O king, live forever: tell thy servants the dream, and we will shew the interpretation. The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dung-hill. But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore, shew me the dream, and the interpretation thereof. They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it. The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me. But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof. The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh. For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain.

Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon: he answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel. Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation. Then Daniel went to his house and made the thing known to Hananiah, Mishael, and Azariah, his

companions: that they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.

Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. Daniel answered and said, Blessed be the name of God forever and ever: for wisdom and might are his: and he changeth the times and the seasons; he removeth kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that know understanding; **he revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.** I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee; for thou hast now made known unto us the king's matter.

Therefore, Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him; Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation. Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation. The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the sooth-sayers, shew unto the king; but there is a God in heaven **that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days.** Thy dream, and the visions of thy head upon thy bed, are these; as for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.

And whiles I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. **At the beginning of thy supplications the commandment came forth,** and I am come to shew thee; for thou art greatly beloved.

Daniel,
ix. 20-23.

And behold, an hand touched me, which set me upon my knees and upon the palms of my hands, and he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And

Daniel,
x. 10-12.

	when he had spoken this word unto me, I stood trembling. Then said he unto me, Fear not, Daniel : for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.
Hosea, vii. 1, 2.	When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria ; for they commit falsehood : and the thief cometh in, and the troop of robbers spoileth without. And they consider not in their hearts, that I remember all their wickedness : now their own doings have beset them about ; they are before my face.
Amos, iv. 13.	Lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The Lord, The God of hosts, is his name.
Jonah, i. 1-4.	Now the word of the Lord came unto Jonah the son of Amitai, saying, Arise, go to Nineveh, that great city, and cry against it ; for their wickedness is come up before me. But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa ; and he found a ship going to Tarshish : so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord.
	But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.
Matt. ii. 13.	And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word : for Herod will seek the young child to destroy him.
Matt. vi. 1-8.	Take heed that ye do not your alms before men, to be seen of them : otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men. Verily, I say unto you, They have their reward. When thou doest alms, let not thy left hand know what thy right hand doeth ; that thine alms may be in secret ; and thy Father which seeth in secret, himself shall reward thee openly.
	And when thou prayest, thou shalt not be as the hypocrites are : for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret ; and thy Father, which seeth in secret, shall reward thee openly. But when ye pray, use not vain repeti-

tions, as the heathen do : for they think that they shall be heard for their much speaking. Be not ye therefore like unto them : for your Father knoweth what things ye have need of before ye ask him.

Moreover, when ye fast, be not, as the hypocrites, of a sad countenance : for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face : that thou appear not unto men to fast, **but unto thy Father, which is in secret** : and thy Father, which seeth in secret, shall reward thee openly.

Matthew,
vi. 16-18.

I say unto you, That **every idle word that men shall speak, they shall give account thereof** in the day of judgment.

Matt. xii. 36.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world : for I was an hungered, and **ye gave me meat** : I was thirsty, and **ye gave me drink** : I was a stranger, and **ye took me in** : naked, and **ye clothed me** : I was sick, and **ye visited me** : I was in prison, and **ye came unto me**. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee ? or thirsty, and gave thee drink ? When saw we thee a stranger, and took thee in ? or naked, and clothed thee ? Or when saw we thee sick, or in prison, and came unto thee ? And the King shall answer and say unto them, Verily I say unto you, **Inasmuch as ye have done it unto one of the least of these** my brethren, ye have done it unto me.

Matthew,
xxv. 34-45.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels : for I was an hungered, and ye gave me no meat : I was thirsty, and ye gave me no drink : I was a stranger, and ye took me not in : naked, and ye clothed me not : sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee ? Then shall he answer them, saying, Verily I say unto you, **Inasmuch as ye did it not** to one of the least of these, ye did it not to me.

Are not five sparrows sold for two farthings, and not one of them is forgotten before God ? But even the very hairs of your head are all numbered.

Luke,
xii. 6, 7.

And the Pharisees also, who were covetous, heard all these things, and they derided him. And he said unto them, Ye are they which justify yourselves before men ; but **God knoweth poor hearts** : for that which is highly esteemed among men, is abomination in the sight of God.

Luke,
xvi. 14, 15.

I speak not of you all ; I know whom I have chosen ; but that the scripture may be fulfilled, He that eateth bread with me hath

John,
xiii. 18, 19.

	lifted up his heel against me. Now, I tell you before it come , that when it is come to pass, ye may believe that I am he.
Acts, i. 23-25.	And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men , shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell.
Acts, ii. 22, 23.	Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.
Acts, xv. 7, 8.	And when there had been much disputing, Peter rose up and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts , bare them witness, giving them the Holy Ghost, even as he did unto us.
Acts, xv. 18.	Known unto God are all his works from the beginning of the world.
Romans, ii. 12, 16.	As many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel.
Romans, viii. 26, 27.	The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.
Rom. viii. 29.	Whom he did foreknow , he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren.
Romans, xiv. 21, 22.	It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak. Hast thou faith? have it to thyself before God .
1 Corinth. iii. 19, 20.	The wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise , that they are vain.
Gal. vi. 7.	Be not deceived; God is not mocked: for whatsoever a man soweth , that shall he also reap.
Hebrews, iv. 12, 13.	The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the

thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight : but all things are naked and opened unto the eyes of him with whom we have to do.

Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia. Elect according to the foreknowledge of God the Father.

1 Peter,
i. 1, 2.

Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

2 Peter, iii. 8.

My little children, let us not love in word, neither in tongue, but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things.

1 John,
iii. 18-20.

Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

Jude, 14, 15.

Unto the angel of the church of Ephesus write ; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks : **I know thy works**, and thy labour, and thy patience, and how thou canst not bear them which are evil ; and thou hast tried them which say they are apostles, and are not ; and hast found them liars : and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. Nevertheless, I have somewhat against thee, because thou hast left thy first love.

Revelation,
ii. 1-4, 8, 9,
12-15, 18-20,
23, and
Revelation,
iii. 1, 2, 4, 7, 8,
14-16.

And unto the angel of the church in Smyrna, write ; These things saith the first and the last, which was dead and is alive ; I know thy works, and tribulation and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

And to the angel of the church in Pergamos, write ; These things saith he which hath the sharp sword with two edges ; I know thy works, and where thou dwellest, even where Satan's seat is : and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

And unto the angel of the church in Thyatira writé ; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass ; I know thy works, and

charity, and service, and faith, and thy patience, and thy works ; and the last to be more than the first. Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezèbel, which calleth herself a prophetess, to teach, and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

. And I will kill her children with death ; and all the churches shall know that I am he which searcheth the reins and hearts : and I will give unto every one of you according to your works.

And unto the angel of the church in Sardis write ; These things saith he that hath the seven Spirits of God, and the seven stars ; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die : for I have not found thy works perfect before God. Thou hast a few names even in Sardis which have not defiled their garments ; and they shall walk with men in white ; for they are worthy.

And to the angel of the church in Philadelphia write ; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth ; and shutteth, and no man openeth ; I know thy works : behold, I have set before thee an open door, and no man can shut it : for thou hast a little strength, and hast kept my word, and hast not denied my name. . .

And unto the angel of the church of the Laodiceans write ; These things saith the Amen, the faithful and true Witness, the beginning of the creation of God ; I know thy works, that thou art neither cold nor hot : I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

And I saw the dead, small and great, stand before God ; and the books were opened : and another book was opened, which is the book of life : and the dead were judged **out of those things which were written in the books**, according to their works. And the sea gave up the dead which were in it ; and death and hell delivered up the dead which were in them : and they were judged **every man according to their works**.

Revelation,
xx. 12, 13.

V.

God's Universal Government.

THESE are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew : for the Lord God had not **caused it to rain** upon the earth, and there was not a man to till the ground.

Gen. ii. 4, 5.

And God remembered Noah, and every living thing, and all the cattle that was with him in the ark : and God **made a wind to pass over the earth**, and the waters assuaged. The fountains also of the deep, and the windows of heaven were stopped, and the rain from heaven was restrained.

Genesis, viii. 1, 2.

And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, **when I bring a cloud over the earth**, that the bow shall be seen in the cloud : and I will remember my covenant, which is between me and you and every living creature of all flesh ; and the waters shall no more become a flood to destroy all flesh.

Genesis, ix. 12-15.

And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward : for all the land which thou seest, **to thee will I give it**, and to thy seed forever. **And I will make thy seed as the dust of the earth** : so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it ; for I will give it unto thee.

Genesis, xiii. 14-17.

Neither shalt thy name any more be called Abram ; but thy name shall be Abraham ; for a father of many nations have I made thee. And **I will make thee exceeding fruitful**, and I will make nations of thee ; and kings shall come out of thee.

Genesis, xvii. 5, 6.

And Abraham was old and well stricken in age : and the Lord had blessed Abraham in all things. And Abraham said unto his eldest servant of his house, that ruled over all that he had,

Genesis, xxiv. 1-48.

Put, I pray thee, thy hand under my thigh : and I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites among whom I dwell : but thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac. And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land : must I needs bring thy son again unto the land from whence thou camest ? And Abraham said unto him, Beware thou, that thou bring not my son thither again. The Lord God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land ; he shall send his angel before thee, and thou shalt take a wife unto my son from thence. And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath ; only bring not my son thither again. And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

And the servant took ten camels of the camels of his master, and departed ; (for all the goods of his master were in his hand ;) and he arose, and went to Mesopotamia, unto the city of Nahor. And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water. And he said, O Lord God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham. Behold, I stand here by the well of water ; and the daughters of the men of the city come out to draw water. **And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink ; and she shall say, Drink, and I will give thy camels drink also : let the same be she that thou hast appointed for thy servant Isaac ; and thereby shall I know that thou hast shewed kindness unto my master.**

And it came to pass, before he had done speaking, that behold, Rebekah came out, who was born to Bethuel, son of Mileah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. And the damsel was very fair to look upon, a virgin ; neither had any man known her : and she went down to the well, and filled her pitcher, and came up. And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher. **And she said, Drink, my lord : and she hastened, and let down her pitcher upon her hand, and gave him drink. And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking. And she hastened, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels. And the man, wondering at her, held his peace, to wit whether the Lord had made his journey prosperous or not. And it came to pass, as the camels**

had done drinking, that the man took a golden ear-ring, of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold, and said, Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in? And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor. She said moreover unto him, We have both straw and provender enough, and room to lodge in. And the man bowed down his head, and worshipped the Lord. And he said, Blessed be the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, **the Lord led me** to the house of my master's brethren. And the damsel ran, and told them of her mother's house these things.

And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the well. And it came to pass, when he saw the ear-ring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man, and behold, he stood by the camels at the well. And he said, Come in, thou blessed of the Lord, wherefore standest thou without? for I have prepared the house, and room for the camels.

And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him. And there was set meat before him to eat: but he said, I will not eat until I have told mine errand. And he said, Speak on. And he said, I am Abraham's servant. And the Lord hath blessed my master greatly, and he is become great: and **he hath given him** flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses. And Sarah, my master's wife, bare a son to my master when she was old: and unto him hath he given all that he hath. And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell: but thou shalt go unto my father's house, and to my kindred, and take a wife unto my son. And I said unto my master, Peradventure the woman will not follow me. And he said unto me, The Lord, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred and of my father's house. Then shalt thou be clear from this my oath, when thou comest to my kindred; and if they give not thee one, thou shalt be clear from my oath. And I came this day unto the well, and said, O Lord God of my master Abraham, if now thou do prosper my way which I go: behold, I stand by the well of water: and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink: and she say to me, Both drink thou, and I will also draw for thy camels: let the same be the woman **whom the Lord hath appointed out**

for my master's son. And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew water: and I said unto her, Let me drink, I pray thee. And she made haste, and let down her pitcher from her shoulder, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also. And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the ear-ring upon her face, and the bracelets upon her hands. And I bowed down my head, and worshipped the Lord, and blessed the Lord God of my master Abraham, **which had led me in the right way to take my master's brother's daughter unto his son.**

Genesis,
xxviii. 10-15,
20, 21.

And Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold, a ladder set up on the earth, and the top of it reached to heaven: and behold, the angels of God ascending and descending on it. And behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, **to thee will I give it, and to thy seed.** And thy seed shall be as the dust of the earth: and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And behold, I am with thee, **and will keep thee** in all places whither thou goest, **and will bring thee again into this land:** for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, **and will give me bread to eat, and raiment to put on,** so that I come again to my father's house in peace; then shall the Lord be my God.

Genesis,
xxxi. 1-13.

And he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's: and of that which was our father's hath he gotten all this glory. And Jacob beheld the countenance of Laban, and behold, it was not toward him as before. And the Lord said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

And Jacob sent and called Rachel and Leah to the field unto his flock, and said unto them, I see your father's countenance, that it is not toward me as before: but the God of my father hath been with me. And ye know that with all my power I have served your father. And your father hath deceived me, and changed my wages ten times: **but God suffered him not to hurt me.** If he said thus, The speckled shall be thy wages; **then all the cattle bare speckled:** and if he said thus, The ring-

streaked shall be thy hire ; then bare all the cattle ring-streaked. Thus **God hath taken away the cattle of your father, and given them to me.** And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and behold, the rams which leaped upon the cattle were ring-streaked, speckled, and grizzled. And the angel of God spake unto me in a dream, saying, Jacob : and I said, Here am I. And he said, Lift up now thine eyes and see, all the rams which leap upon the cattle are ring-streaked, speckled, and grizzled : **for I have seen all that Laban doeth unto thee.** I am the God of Beth-el, where thou anointedst the pillar, and where thou vowedst a vow unto me : now arise, get thee out from this land, and return unto the land of thy kindred.

And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee : I am not worthy of the least of all the mercies, and of all the truth, **which thou hast shewed unto thy servant :** for with my staff I passed over this Jordan, and now I am become two bands.

Genesis,
xxxii. 9, 10.

And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him : and they wept. And he lifted up his eyes and saw the women and the children, and said, Who are those with thee ? And he said, The children **which God hath graciously given thy servant.**

Genesis,
xxxiii. 4, 5.

And Joseph was brought down to Egypt : and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither. And the Lord was with Joseph, and he was a prosperous man : and he was in the house of his master the Egyptian. And his master saw that the Lord was with him, and that **the Lord made all that he did to prosper in his hand.**

Genesis,
xxxix. 1-3.

And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound : and he was there in the prison. But the Lord was with Joseph, and shewed him mercy, and **gave him favour in the sight of the keeper of the prison.** And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison ; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to anything that was under his hand ; because the Lord was with him : and that which he did, **the Lord made it to prosper.**

Genesis,
xxxix. 20-23.

Then Joseph could not refrain himself before all them that stood by him ; and he cried, Cause every man to go out from me : and there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud ; and the Egyptians and the house of Pharaoh heard. And Joseph said unto his brethren, I am Joseph ; doth my father yet live ? And his brethren could

Genesis,
xlv. 1-8.

not answer him; for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you: and they came near: and he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for **God did send me before you** to preserve life. For these two years hath the famine been in the land; and yet there are five years, in the which there shall neither be earing nor harvest. And **God sent me before you**, to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now **it was not you that sent me hither, but God: and he hath made me** a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

Genesis,
xlviii. 14-16.

And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the first-born. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, **the God which fed me all my life long unto this day, the Angel which redeemed me from all evil**, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

Genesis,
xlix. 22-26.

Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob: (from thence is the shepherd, the stone of Israel:) even by the God of thy father, who shall help thee, and by the Almighty, **who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb**: the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

Gen. i. 15-20.

And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him. And his brethren also went and fell down before his face: and they said, Behold, we be thy servants. And Joseph said unto them, Fear not: for am I in the place of God? But as

for you, **ye thought evil against me ; but God meant it unto good**, to bring to pass, as it is this day, to save much people alive.

And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh ; lo, he cometh forth to the water ; and say unto him, Thus saith the Lord, Let my people go, that they may serve me. Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses : and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are. And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there ; **to the end thou mayest know that I am the Lord in the midst of the earth.** And I will put a division between my people and thy people : to-morrow shall this sign be. And the Lord did so ; and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses and into all the land of Egypt : the land was corrupted by reason of the swarms of flies.

Exodus,
viii. 20-24.

And the Lord said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt. And Moses stretched forth his rod toward heaven, and the Lord sent thunder and hail, and the fire ran along upon the ground : and the Lord rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field ; both man and beast, and the hail smote every herb of the field and brake every tree of the field. Only in the land of Goshen, where the children of Israel were, was there no hail. And Pharaoh sent and called for Moses and Aaron, and said unto them, I have sinned this time : the Lord is righteous, and I and my people are wicked. Entreat the Lord (for it is enough) that there be no more mighty thunderings and hail ; and I will let you go, and ye shall stay no longer. And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the Lord ; and the thunder shall cease, neither shall there be any more hail : **that thou mayest know how that the earth is the Lord's.** But as for thee and thy servants, I know that ye will not yet fear the Lord God. And the flax and the barley was smitten : for the barley was in the ear, and the flax was bolled. But the wheat and the rye were not smitten : for they were not grown up. And Moses went out of the city from Pharaoh, and spread abroad his hands unto the Lord : and the thunders and hail ceased, and the rain was not poured upon the earth.

Exodus,
ix. 22-33.

Ex. x. 12-19.

And the Lord said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left. And Moses stretched forth his rod over the land of Egypt, and the Lord **brought an east wind upon the land** all that day, and all that night: and when it was morning, the east wind brought the locusts. And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they; before them there were no such locusts as they, neither after them shall be such. For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the Lord your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and entreat the Lord your God that he may take away from me this death only. And he went out from Pharaoh, and entreated the Lord. And the Lord **turned a mighty strong west wind** which took away the locusts, and cast them into the Red sea: there remained not one locust in all the coasts of Egypt.

Exodus,
xii. 35, 36.

And the children of Israel did according to the word of Moses: and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment. And the Lord **gave the people favour in the sight of the Egyptians**, so that they lent unto them such things as they required: and they spoiled the Egyptians.

Exodus,
xv. 23-26.

And when they came to Marah, they could not drink of the waters of Marah; for they were bitter: therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink? And he cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them, and said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, **I will put none of these diseases upon thee which I have brought upon the Egyptians: for I am the Lord that healeth thee.**

Ex. xxiii. 25.

And ye shall serve the Lord your God, and **he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.**

Leviticus,
xxv. 1-7,
20-22.

And the Lord spake unto Moses in mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but in

the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest, thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land. And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, and for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat. . . . And if ye shall say, What shall we eat the seventh year? behold, we shall not sow nor gather in our increase: then **I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.** And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store.

If ye walk in my statutes and keep my commandments, and do them: then **I will give you rain in due season**, and the land shall yield her increase, and the trees of the field shall yield their fruit: and your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing-time; and ye shall eat your bread to the full, and dwell in your land safely. **And I will give peace in the land**, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land. And ye shall chase your enemies, and **they shall fall before you** by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. For I will have respect unto you, **and make you fruitful, and multiply you**, and establish my covenant with you. And ye shall eat old store, and bring forth the old because of the new.

Leviticus,
xxvi. 3-10.

The God of the spirits of all flesh.

Then we turned, and took our journey into the wilderness by the way of the Red sea, as the Lord spake unto me: and we compassed mount Seir many days. And the Lord spake unto me, saying, Ye have compassed this mountain long enough: turn you northward. And command thou the people, saying, Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore: meddle not with them: for **I will not give you of their land**, no, not so much as a foot-breadth; **because I have given mount Seir unto Esau** for a possession. Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink. For the Lord thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: these forty years the Lord thy God hath been with thee: thou hast lacked nothing.

Numbers,
xxvii. 16.
Deut. ii.

And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab. And the Lord said unto me, Distress not the Moabites, neither contend with them in battle: **for I will not give thee of their land for a possession; because I have given Ar unto the children of Lot for a possession.** The Emims dwelt therein in times past, a people great, and many, and tall as the Anakims; which also were accounted giants, as the Anakims; but the Moabites call them Emims. The Horims also dwelt in Seir before-time, but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead; as Israel did unto the land of his possession, **which the Lord gave unto them.** Now rise up, said I, and get you over the brook Zered: and we went over the brook Zered. And the space in which we came from Kadesh-barnea, until we were come over the brook Zered, was thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the Lord swore unto them. For indeed the hand of the Lord was against them, to destroy them from among the host, until they were consumed.

So it came to pass, when all the men of war were consumed and dead from among the people, that the Lord spake unto me, saying, Thou art to pass over through Ar, the coast of Moab, this day: and when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: **for I will not give thee of the land of the children of Ammon any possession; because I have given it unto the children of Lot for a possession.** (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them Zamzumims; a people great, and many, and tall as the Anakims; but the Lord destroyed them before them; and they succeeded them, and dwelt in their stead: as he did to the children of Esau, which dwelt in Seir, **when he destroyed the Horims from before them;** and they succeeded them, and dwelt in their stead even unto this day: and the Avims which dwelt in Hazerim, even unto Azzah, the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.) Rise ye up, take your journey, and pass over the river Arnon: behold, **I have given into thy hand Sihon the Amorite, king of Heshbon, and his land:** begin to possess it, and contend with him in battle. This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with words of peace, saying, Let me pass through thy land: I will go along by the highway, I will neither turn unto the right hand nor to the left. Thou shalt sell me

meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet; (as the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which the Lord our God giveth us. But Sihon king of Heshbon would not let us pass by him: for the Lord thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as appeareth this day. And the Lord said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land. Then Sihon came out against us, he and all his people, to fight at Jahaz. **And the Lord our God delivered him before us;** and we smote him, and his sons, and all his people. And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones of every city, we left none to remain: only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took. From Arcoer which is by the brink of the river of Arnon, and from the city that is by the river, even unto Gilead, there was not one city too strong for us: **the Lord our God delivered all unto us:** only unto the land of the children of Ammon thou camest not, nor unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatsoever the Lord our God forbade us.

And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know: **that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.** Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.

Deuteron.
viii. 2-4.

Thou shalt remember the Lord thy God: **for it is he that giveth thee power to get wealth,** that he may establish his covenant which he sware unto thy fathers, as it is this day.

Deut. viii. 18.

Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is.

Deut. x. 14.

And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that **I will give you the rain of your land in his due season,** the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. **And I will send grass in thy fields** for thy cattle, that thou mayest eat and be full. Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; and then the

Deuteron.
xi. 13-17.

Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you.

Deuteron.
xxxii. 6-9.

Do ye thus requite the Lord, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee? Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance.

Deuteron.
xxxii. 39.

See now that I, even I, am he, and there is no God with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand.

Joshua, ii. 11.

The Lord your God, he is God in heaven above, and in earth beneath.

Joshua,
x. 40-42.

Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel commanded. And Joshua smote them from Kadesh-barnea even unto Gaza, and all the country of Goshen, even unto Gibeon. And all these kings and their land did Joshua take at one time; because the Lord God of Israel fought for Israel.

Joshua,
xxi. 43-45.

And the Lord gave unto Israel all the land which he sware to give unto their fathers: and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies before them: the Lord delivered all their enemies into their hand. There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass.

Judges,
iv. 1-17.

And the children of Israel again did evil in the sight of the Lord when Ehud was dead. And the Lord sold them into the hand of Jabin king of Canaan that reigned in Hazor, the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles. And the children of Israel cried unto the Lord; for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.

And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. And she dwelt under the palm-tree of Deborah, between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment. And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the Lord God of Israel commanded, saying, Go, and draw toward mount Tabor, and take with thee ten thou-

sand men of the children of Naphtali, and of the children of Zebulun? **And I will draw unto thee, to the river Kishon, Sisera the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.** And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go. And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; **for the Lord shall sell Sisera into the hand of a woman.** And Deborah arose, and went with Barak to Kedesh.

And Barak called Zebulun and Naphtali to Kedesh: and he went up with ten thousand men at his feet: and Deborah went up with him. Now Heber the Kenite, which was of the children of Hobab the father-in-law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which is by Kedesh. And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor. And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles unto the river of Kishon. And Deborah said unto Barak, Up; for this is the day in which the Lord hath delivered Sisera into thine hand; is not the Lord gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him. **And the Lord discomfited Sisera,** and all his chariots, and all his host, with the edge of the sword before Barak; so that Sisera lighted down off his chariot, and fled away on his feet. But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; and there was not a man left. **Howbeit, Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite:** for there was peace between Jabin the king of Hazor and the house of Heber the Kenite.

And Abimelech the son of Jerubbaal went to Shechem unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying, Speak, I pray you, in the ears of all the men of Shechem, Whether is better for you, either that all the sons of Jerubbaal, which are threescore and ten persons, reign over you, or that one reign over you? remember also that I am your bone and your flesh. And his mother's brethren spake of him in the ears of all the men of Shechem all these words: and their hearts inclined to follow Abimelech; for they said, He is our brother. And they gave him threescore and ten pieces of silver out of the house of Baal-berith, wherewith Abimelech hired vain and light persons, which followed him. And he went unto his father's house at Ophrah, and slew his brethren the sons of Jerubbaal, being threescore and ten persons, upon one stone: notwithstanding yet Jotham the youngest son of Jerubbaal

Judges, ix.

was left ; for he hid himself. And all the men of Shechem gathered together, and all the house of Millo, and went and made Abimelech king, by the plain of the pillar that was in Shechem.

And when they told it to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you. The trees went forth on a time to anoint a king over them ; and they said unto the olive-tree, Reign thou over us. But the olive-tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees ? And the trees said to the fig-tree, Come thou, and reign over us. But the fig-tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees ? Then said the trees unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees ? Then said all the trees unto the bramble, Come thou, and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow : and if not, let fire come out of the bramble, and devour the cedars of Lebanon. Now therefore if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands : (for my father fought for you, and adventured his life far, and delivered you out of the hand of Midian : and ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maid-servant, king over the men of Shechem, because he is your brother :) if ye then have dealt truly and sincerely with Jerubbaal and with his house this day, then rejoice ye in Abimelech, and let him also rejoice in you : but if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo ; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech. And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

When Abimelech had reigned three years over Israel, then God sent an evil spirit between Abimelech and the men of Shechem ; and the men of Shechem dealt treacherously with Abimelech : that the cruelty done to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother which slew them, and upon the men of Shechem which aided him in the killing of his brethren. And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them : and it was told Abimelech. And Gaal the son of Ebed came with his brethren, and went over to Shechem : and the men

of Shechem put their confidence in him. And they went out into the fields, and gathered their vineyards, and trode the grapes, and made merry, and went into the house of their god, and did eat and drink, and cursed Abimelech. And Gaal the son of Ebed said, Who is Abimelech, and who is Shechem, that we should serve him? is not he the son of Jerubbaal? and Zebul his officer? serve the men of Hamor the father of Shechem: for why should we serve him? And would to God this people were under my hand! then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out.

And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was kindled. And he sent messengers unto Abimelech privily, saying, Behold, Gaal the son of Ebed, and his brethren, be come to Shechem; and behold, they fortify the city against thee. Now therefore up by night, thou, and the people that is with thee, and lie in wait in the field: and it shall be, that in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city: and behold, when he and the people that is with him come out against thee, then mayest thou do to them as thou shalt find occasion.

And Abimelech rose up, and all the people that were with him, by night, and they laid wait against Shechem in four companies. And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and the people that were with him, from lying in wait. And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains as if they were men. And Gaal spake again, and said, See, there come people down by the middle of the land, and another company come along by the plain of Meonenim. Then said Zebul unto him, Where is now thy mouth wherewith thou saidst, Who is Abimelech, that we should serve him? is not this the people that thou hast despised? go out, I pray now, and fight with them. And Gaal went out before the men of Shechem, and fought with Abimelech. And Abimelech chased him, and he fled before him, and many were overthrown and wounded, even unto the entering of the gate. And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem. And it came to pass on the morrow, that the people went out into the field; and they told Abimelech. And he took the people, and divided them into three companies, and laid wait in the field, and looked, and behold, the people were come forth out of the city; and he rose up against them, and smote them. And Abimelech, and the company that was with him, rushed forward, and stood in the entering of the gate of the city: and the two other companies ran upon all the people that were in the fields, and slew them. And Abimelech fought against the city all that day; and he took the city, and

slew the people that was therein, and beat down the city, and sowed it with salt.

And when all the men of the tower of Shechem heard that, they entered into an hold of the house of the god Berith. And it was told Abimelech, that all the men of the tower of Shechem were gathered together. And Abimelech gat him up to mount Zaimon, he and all the people that were with him; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it, and laid it on his shoulder, and said unto the people that were with him, What ye have seen me do, make haste, and do as I have done. And all the people likewise cut down every man his bough, and followed Abimelech, and put them to the hold, and set the hold on fire upon them: so that all the men of the tower of Shechem died also, about a thousand men and women.

Then went Abimelech to Thebez, and encamped against Thebez, and took it. But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut it to them, and gat them up to the top of the tower. And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire. And a certain woman cast a piece of a millstone upon Abimelech's head, and all to break his skull. Then he called hastily unto the young man his armour-bearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died. And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren: and all the evil of the men of Shechem did God render upon their heads; and upon them came the curse of Jonathan the son of Jerubbaal.

Judges,
xiv. 1-4.

And Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines. And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife. Then his father and his mother said unto him, Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me; for she pleaseth me well. But his father and his mother knew not that it was of the Lord, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.

1 Samuel,
ii. 6-10.

The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up. The Lord maketh poor, and maketh rich: he bringeth low and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among

princes, and to make them inherit the throne of glory : for **the pillars of the earth are the Lord's**, and he hath set the world upon them. He will keep the feet of his saints, and the wicked shall be silent in darkness ; for by strength shall no man prevail. The adversaries of the Lord shall be broken to pieces ; out of heaven shall he thunder upon them : the Lord shall judge the ends of the earth ; and he shall give strength unto his king, and exalt the horn of his Anointed.

Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord. And Samuel sent all the people away, every man to his house.

1 Samuel,
x. 25-27.

And Saul also went home to Gibeah ; and there went with him a band of men, **whose hearts God had touched**. But the children of Belial said, How shall this man save us ? And they despised him, and brought him no presents.

And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, **but God delivered him not into his hand**.

1 Samuel,
xxiii. 14.

And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name was Shimei, the son of Gera : he came forth, and cursed still as he came. And he cast stones at David, and at all the servants of king David : and all the people and all the mighty men were on his right hand and on his left. And thus said Shimei when he cursed, Come out, come out, thou bloody man, and thou man of Belial : the Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned ; and the Lord hath delivered the kingdom into the hand of Absalom thy son : and behold, thou art taken in thy mischief, because thou art a bloody man.

2 Samuel,
xvi. 5-12.

Then said Abishai the son of Zeruiah unto the king, Why should this dead dog curse my lord the king ? let me go over, I pray thee, and take off his head. And the king said, What have I to do with you, ye sons of Zeruiah ? so let him curse, **because the Lord hath said unto him, Curse David**. Who shall then say, Wherefore hast thou done so ? And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life : how much more now may this Benjamite do it ? let him alone, and let him curse ; **for the Lord hath bidden him**. It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day.

And David spake unto the Lord the words of this song in the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul : and he said, The Lord is my rock, and my fortress, and my deliverer ; the God of my rock ; in him will I trust : he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour ; **thou savest me from**

2 Samuel,
xxii. 1-4,
37-51.

violence. I will call on the Lord, who is worthy to be praised : **so shall I be saved from mine enemies.** . . . Thou hast enlarged my steps under me : so that my feet did not slip. I have pursued mine enemies, and destroyed them ; and turned not again until I had consumed them. And I have consumed them, and wounded them, that they could not arise : yea, they are fallen under my feet. **For thou hast girded me with strength to battle :** them that rose up against me hast thou subdued under me. Thou hast also given me the necks of mine enemies, that I might destroy them that hate me. They looked, but there was none to save ; even unto the Lord, but he answered them not. Then did I beat them as small as the dust of the earth, I did stamp them as the mire of the street, and did spread them abroad. Thou also hast delivered me from the strivings of my people, thou hast kept me to be head of the heathen : a people which I knew not shall serve me. Strangers shall submit themselves unto me : as soon as they hear they shall be obedient unto me. Strangers shall fade away, and they shall be afraid out of their close places. The Lord liveth ; and blessed be my rock ; and exalted be the God of the rock of my salvation. **It is God that avengeth me,** and that bringeth down the people under me, and that bringeth me forth from mine enemies : thou also hast lifted me up on high above them that rose up against me : thou hast delivered me from the violent man. Therefore I will give thanks unto thee, O Lord, among the heathen, and I will sing praises unto thy name. He is the tower of salvation for his king : and sheweth mercy to his anointed, unto David and to his seed for evermore.

2 Samuel,
xxiii. 8-12.

These be the names of the mighty men whom David had : The Tachmonite that sat in the seat, chief among the captains ; the same was Adino the Eznite : he lift up his spear against eight hundred, whom he slew at one time. And after him was Eleazar the son of Dodo the Ahohite, one of the three mighty men with David, when they defied the Philistines that were there gathered together to battle, and the men of Israel were gone away : he arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword : and **the Lord** wrought a great victory that day : and the people returned after him only to spoil. And after him was Shammah the son of Agee the Hararite. And the Philistines were gathered together into a troop, where was a piece of ground full of lentiles : and the people fled from the Philistines. But he stood in the midst of the ground, and defended it, and slew the Philistines : and **the Lord** wrought a great victory.

1 Kings,
ii. 13-16.

And Adonijah the son of Haggith came to Bath-sheba the mother of Solomon : and she said, Comest thou peaceably ? And he said, Peaceably. He said, moreover, I have somewhat to say unto thee. And she said, Say on. And he said, Thou knowest that the kingdom was mine, and that all Israel set their faces on

me, that I should reign: howbeit the kingdom is turned about, and is become my brother's: **for it was his from the Lord.** And now I ask one petition of thee.

In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee. And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

1 Kings,
iii. 5-14.

And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies: but hast asked for thyself understanding to discern judgment: **behold, I have done according to thy word:** lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. **And I have also given thee that which thou hast not asked, both riches and honour:** so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

And **God gave Solomon** wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea-shore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about. And he spake three thousand proverbs: and his songs were a thousand and five. And he spake of trees, from the cedar-tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes. And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

1 Kings,
iv. 29-34.

And all the earth sought to Solomon, to hear his wisdom, **which God had put in his heart.**

1 Kings,
x. 24.

So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third

1 Kings,
xii. 12-16.

day. And the king answered the people roughly, and forsook the old men's counsel that they gave him; and spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions. Wherefore the king hearkened not unto the people: **for the cause was from the Lord, that he might perform his saying, which the Lord spake by Ahijah the Shilonite, unto Jeroboam the son of Nebat.**

So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

1 Kings,
xvii. 1-16.

And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, **there shall not be dew nor rain these years, but according to my word.**

And the word of the Lord came unto him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and **I have commanded the ravens to feed thee there.** So he went and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that is before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

And the word of the Lord came unto him, saying, Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, **I have commanded a widow woman there to sustain thee.** So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it and die. And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. And the barrel of meal

wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah.

And the word of the Lord came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it. And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the Lord, **In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.**

1 Kings,
xxi. 17-19,
and
xxii. 1-4,
29-38.

And they continued three years without war between Syria and Israel. And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel. And the king of Israel said unto his servants, Know ye that Ramoth in Gilead is ours, and we be still, and take it not out of the hand of the king of Syria? And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, I am as thou art, my people as thy people, my horses as thy horses.

So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead. And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle. But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel. And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out. And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him. And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded. And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot. And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country.

So the king died, and was brought to Samaria; and they buried the king in Samaria. And one washed the chariot in the pool of Samaria: and the dogs licked up his blood; and they washed his armour; according unto the word of the Lord which he spake.

Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria.

2 Kings, v. 1.

2 Kings,
vi. 8-17.

Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place shall be my camp. And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down. And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice. Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us is for the king of Israel? And one of his servants said, None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bed-chamber.

And he said, Go, and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan. Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about. And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not: **for they that be with us are more than they that be with them.** And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and **behold, the mountain was full of horses and chariots of fire round about Elisha.**

2 Kings,
viii. 1.

Then spake Elisha unto the woman, whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for **the Lord hath called for a famine;** and it shall also come upon the land seven years.

2 Kings,
xvii. 24, 25.

And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof. And so it was at the beginning of their dwelling there, that they feared not the Lord: therefore **the Lord sent lions among them,** which slew some of them.

2 Kings,
xix. 5-22.

So the servants of king Hezekiah came to Isaiah. And Isaiah said unto them, Thus shall ye say to your master, Thus saith the Lord, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me. Behold, **I will send a blast upon him,** and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.

So Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish. And when **he heard say of Tirhakah king of Ethiopia,** Behold, he is come out to fight against thee: he sent

messengers again unto Hezekiah, saying, Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly : and shalt thou be delivered ? Have the gods of the nations delivered them which my fathers have destroyed ; as Gozan, and Haran, and Rezeph, and the children of Eden which were in Thelasar ? Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah ?

And Hezekiah received the letter of the hand of the messengers, and read it : and Hezekiah went up into the house of the Lord, and spread it before the Lord. And Hezekiah prayed before the Lord and said, O Lord God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth ; thou hast made heaven and earth. Lord, bow down thine ear, and hear : open, Lord, thine eyes, and see : and hear the words of Sennacherib, which hath sent him to reproach the living God. Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands, and have cast their gods into the fire : for they were no gods, but the work of men's hands, wood and stone : therefore they have destroyed them. Now therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only.

Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard. This is the word that the Lord hath spoken concerning him ; The virgin the daughter of Zion hath despised thee, and laughed thee to scorn ; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached and blasphemed ? and against whom hast thou exalted thy voice, and lifted up thine eyes on high ? even against the Holy One of Israel. By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar-trees thereof, and the choice fir-trees thereof : and I will enter into the lodgings of his borders, and into the forest of his Carmel. I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places. **Hast thou not heard long ago how I have done it, and of ancient times that I have formed it ? now have I brought it to pass,** that thou shouldst be to lay waste fenced cities into ruinous heaps. **Therefore** their inhabitants were of small power, they were dismayed and confounded ; they were as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted before it be grown up. But I know thy abode, and thy going out, and thy coming in, and thy rage against

me. Because thy rage against me and thy tumult is come up into mine ears, therefore **I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.**

2 Kings,
xx. 8-11.

And Hezekiah said unto Isaiah, What shall be the sign that the Lord will heal me, and that I shall go up into the house of the Lord the third day? And Isaiah said, This sign shalt thou have of the Lord, that the Lord will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees? And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees. And Isaiah the prophet cried unto the Lord: and **he brought the shadow ten degrees backward**, by which it had gone down in the dial of Ahaz.

2 Kings,
xxiv. 20.

For **through the anger of the Lord it came to pass** in Jerusalem, and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

1 Chronicles,
iv. 10.

And Jabez called on the God of Israel, saying, O that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! **And God granted him that which he requested.**

1 Chronicles,
v. 25, 26.

And they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them. And the God of Israel **stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-pileser king of Assyria**, and he carried them away, even the Reubenites, and the Gadites, and the half-tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan unto this day.

1 Chronicles,
xxix. 10-19.

Wherefore David blessed the Lord before all the congregation: and David said, Blessed be thou, Lord God of Israel our father, forever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. **Both riches and honour come of thee**, and thou reignest over all; and in thine hand is power and might; **and in thine hand it is to make great, and to give strength unto all.** Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? **for all things come of thee, and of thine own have we given thee.** For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding. O Lord our God, all this store that we have prepared to build thee an house for thine holy name **cometh of**

thine hand, and is all thine own. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee. O Lord God of Abraham, Isaac, and of Israel, our fathers, **keep this forever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee: and give unto Solomon my son a perfect heart,** to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace, for the which I have made provision.

And the Lord was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim; but sought to the LORD God of his father, and walked in his commandments, and not after the doings of Israel. Therefore **the Lord stablished the kingdom in his hand.**

2 Chronicles,
xvii. 3-5.

So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead. And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle; but put thou on thy robes. So the king of Israel disguised himself; and they went to the battle. Now the king of Syria had commanded the captains of the chariots that were with him, saying Fight ye not with small or great, save only with the king of Israel. And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It is the king of Israel. Therefore they compassed about him to fight: but Jehoshaphat cried out, and the Lord helped him; and **God moved them to depart from him.** For it came to pass, that when the captains of the chariots perceived that it was not the king of Israel, they turned back again from pursuing him.

2 Chronicles,
xviii. 28-32.

And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly: And he joined himself with him to make ships to go to Tarshish: and they made the ships in Ezion-geber. Then Eliezer the son of Dodavah of Marreshah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the Lord hath broken thy works. **And the ships were broken,** that they were not able to go to Tarshish.

2 Chronicles,
xx. 35-37.

And Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick. And the destruction of Ahaziah **was of God by coming to Jehoram:** for when he was come he went out with Jehoram against Jehu the son of Nimshi, whom the Lord had anointed to cut off the house of Ahab. And it came to pass, that when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them. And he sought Ahaziah: and they caught him, (for he was hid in Samaria,) and brought him to Jehu:

2 Chronicles,
xxii. 6-9.

and when they had slain him, they buried him : Because, said they, he is the son of Jehoshaphat, who sought the Lord with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

2 Chronicles,
xxv. 5-9.

Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of their fathers, throughout all Judah and Benjamin : and he numbered them from twenty years old and above, and found them three hundred thousand choice men, able to go forth to war, that could handle spear and shield. He hired also an hundred thousand mighty men of valour out of Israel for an hundred talents of silver. But there came a man of God to him, saying, O king, let not the army of Israel go with thee ; for the Lord is not with Israel, to wit, with all the children of Ephraim. But if thou wilt go, do it, be strong for the battle : **God shall make thee fall before the enemy** : for God hath power to help, and to cast down. And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel ? And the man of God answered, **The Lord is able to give thee much more than this.**

2 Chronicles,
xxx. 10-12.

So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun : but they laughed them to scorn, and mocked them. Nevertheless, divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem. Also in Judah **the hand of God was to give them one heart to do the commandment of the king and of the princes,** by the word of the Lord.

2 Chronicles,
xxxiii. 10-13.

And the Lord spake to Manasseh, and to his people : but they would not hearken. Wherefore **the Lord brought upon them the captains of the host of the king of Assyria,** which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him : and he was entreated of him, and heard his supplication, **and brought him again to Jerusalem** into his kingdom. Then Manasseh knew that the Lord he was God.

Ezra, v. 2-5.

Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem : and with them were the prophets of God helping them. At the same time came to them Tatnai, governor on this side the river, and Shethar-boznai, and their companions, and said thus unto them, Who hath commanded you to build this house, and to make up this wall ? Then said we unto them after this manner, What are the names of the men that make this building ? But **the eye of their God was upon the elders of the Jews,** that they could not cause

them to cease, till the matter came to **Darius**: and then they returned answer by letter concerning this matter.

This **Ezra** went up from Babylon; and he was a ready scribe in the law of Moses, which the Lord God of Israel had given: and the king granted him all his request, **according to the hand of the Lord his God upon him**. And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king. And he came to Jerusalem in the fifth month, which was in the seventh year of the king. For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, **according to the good hand of his God upon him**.

Ezra,
vii. 6-9.

Blessed be the Lord God of our fathers, **which hath put such a thing as this in the king's heart**, to beautify the house of the Lord which is in Jerusalem: and hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as the hand of the Lord my God was upon me, and I gathered together out of Israel chief men to go up with me.

Ezra,
viii. 27, 28.

Then I proclaimed a fast there, at the river of Abava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance. For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him. So we fasted and besought our God for this: and he was entreated of us.

Ezra,
viii. 21-23,
31.

Then we departed from the river of Abava on the twelfth day of the first month, to go unto Jerusalem: and **the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way**.

Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, and Pethahiah, said, Stand up and bless the Lord your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing and praise. Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all things that is therein, and **thou preservest them all**; and the host of heaven worshippeth thee.

Neh. ix. 5, 6.

Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto

Job, i. 6-12.

Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? Then Satan answered the Lord and said, Doth Job fear God for nought? Hast not thou **made an hedge about him, and about his house, and about all that he hath on every side?** thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself **put not forth thine hand.**

Job, i. 20, 21.

Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said, Naked came I out of my mother's womb, and naked shall I return thither: **The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.**

Job, ii. 1-10.

Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord, And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, Behold, **he is in thine hand; but save his life.**

So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; and he sat down among the ashes. Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What! shall we receive good **at the hand of God,** and shall we not receive evil?

Job, v. 6-26.

Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; yet man is born unto trouble, as the sparks fly upward. I would seek unto God, and **unto God would I commit my cause:** which doeth great things and unsearchable; marvellous things without number: who giveth rain upon the earth, and sendeth waters upon the fields: to set up on high those that be low; that those which mourn may be exalted to safety. He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise. He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.

They meet with darkness in the day-time, and grope in the noon-day as in the night. But he saveth the poor from the sword, from their mouth, and from the hand of the mighty. So the poor hath hope, and iniquity stoppeth her mouth.

Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: for he maketh sore, and bindeth up: he woundeth, and his hands make whole. He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee. In famine he shall redeem thee from death: and in war from the power of the sword. Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh. At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth. For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee. And thou shalt know that thy tabernacle shall be in peace; and thou shalt visit thy habitation, and shalt not sin. Thou shalt know also that thy seed shall be great, and thine offspring as the grass of the earth. Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season.

Thine hands have made me and fashioned me together round about; yet thou dost destroy me. Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again? Hast thou not poured me out as milk, and curdled me like cheese? Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews. Thou hast granted me life and favour, and **thy visitation hath preserved my spirit.**

Job, x. 8-12.

The tabernacles of robbers prosper, and they that provoke God are secure; **into whose hand God bringeth abundantly.** But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this? **In whose hand is the soul of every living thing, and the breath of all mankind.**

Job,
xii. 6-10.

Hast thou marked the old way which wicked men have trodden? Which were cut down out of time, whose foundation was overflown with a flood: which said unto God, Depart from us: and what can the Almighty do for them? Yet **he filled their houses with good things.**

Job,
xxii. 15-18.

I know that **thou wilt bring me to death,** and to the house appointed for all living.

Job, xxx. 23.

God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; **then he openeth the ears of men,** and sealeth their instruction, that he may withdraw man from his

Job,
xxxiii. 14-18.

Job,
xxxvi. 26-33,
and
xxxvii. 1-13.

purpose, and hide pride from man. He keepeth back his soul from the pit, and his life from perishing by the sword.

Behold, God is great, and we know him not, neither can the number of his years be searched out. For he maketh small the drops of water: they pour down rain according to the vapour thereof; which the clouds do drop and distil upon man abundantly. Also can any understand the spreadings of the clouds, or the noise of his tabernacle? Behold, he spreadeth his light upon it, and covereth the bottom of the sea. For by them judgeth he the people; he giveth meat in abundance. With clouds he covereth the light; and commandeth it not to shine by the cloud that cometh betwixt. The noise thereof sheweth concerning it, the cattle also concerning the vapour.

At this also my heart trembleth, and is moved out of his place. Hear attentively the noise of his voice, and the sound that goeth out of his mouth. He directeth it under the whole heaven, and his lightning unto the ends of the earth. After it a voice roareth; he thundereth with the voice of his excellency: and he will not stay them when his voice is heard. God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend. For he saith to the snow, Be thou on the earth; likewise to the small rain, and to the great rain of his strength. He sealeth up the hand of every man; that all men may know his work. Then the beasts go into dens, and remain in their places. Out of the south cometh the whirlwind: and cold out of the north. By the breath of God frost is given: and the breadth of the waters is straitened. Also by watering he wearieth the thick cloud: he scattereth his bright cloud: and it is turned round about by his counsels: **that they may do whatsoever he commandeth them upon the face of the world in the earth.** He causeth it to come, whether for correction, or for his land, or for mercy.

Job,
xxxviii.
22-41.

Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war? By what way is the light parted, which scattereth the east wind upon the earth? Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder; to cause it to rain on the earth, where no man is; on the wilderness, wherein there is no man; to satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth? Hath the rain a father? or who hath begotten the drops of dew? Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it? The waters are hid as with a stone, and the face of the deep is frozen. Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons? Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?

Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee? Canst thou send lightnings, **that they may go, and say unto thee, Here we are?** Who hath put wisdom in the inward parts? or who hath given understanding to the heart? Who can number the clouds in wisdom? or who can stay the bottles of heaven, when the dust groweth into hardness, and the clods cleave fast together? Wilt thou hunt the prey for the lion? or fill the appetite of the young lions, when they couch in their dens, and abide in the covert to lie in wait? Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

Whatsoever is under the whole heaven is mine.

I laid me down and slept; I awaked; **for the Lord sustained me.** Salvation belongeth unto the Lord: thy blessing is upon thy people. Selah.

I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety.

Keep me as the apple of the eye, hide me under the shadow of thy wings, from the wicked that oppress me, from my deadly enemies, who compass me about. They are inclosed in their own fat: with their mouth they speak proudly. They have now compassed us in our steps: they have set their eyes bowing down to the earth; like as a lion that is greedy of his prey, and as it were a young lion lurking in secret places. Arise, O Lord, disappoint him, cast him down: deliver my soul from the wicked, **which is thy sword:** from men **which are thy hand,** O Lord.

All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's: and **he is the governor among the nations.**

The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods.

My times are in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.

There is no king saved by the multitude of an host: a mighty man is not delivered by much strength. An horse is a vain thing for safety: neither shall he deliver any by his great strength.

Many are the afflictions of the righteous: but the Lord delivereth him out of them all. **He keepeth all his bones:** not one of them is broken.

Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, **thou preservest man and beast.**

The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast

Job, xli. 11.

Ps. iii. 5, 8.

Psalms iv. 8.

Psalms xvii. 8-14.

Psalms xxii. 27, 28.

Psalms xxiv. 1, 2.

Ps. xxxi. 15.

Psalms xxxiii. 16, 17.

Psalms xxxiv. 19, 20.

Ps. xxxvi. 6.

Ps. xxxvii. 23-25.

down : for the Lord upholdeth him with his hand. I have been young, and now am old ; yet have I not seen the righteous forsaken, **nor his seed begging bread.**

Ps. xli. 1-3.

Blessed is he that considereth the poor : the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive ; and he shall be blessed upon the earth : and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing : **thou wilt make all his bed in his sickness.**

Psalms
xli. 8-10.

Come, behold the works of the Lord, what desolations **he hath made** in the earth. He maketh wars to cease unto the end of the earth ; he breaketh the bow, and cutteth the spear in sunder ; he burneth the chariot in the fire. Be still, and know that I am God : I will be exalted among the heathen, I will be exalted in the earth.

Psalms xlvii.

O clap your hands, all ye people, shout unto God with the voice of triumph. For the Lord Most High is terrible ; **he is a great King over all the earth.** He shall subdue the people under us, and the nations under our feet. He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah.

God is gone up with a shout, the Lord with the sound of a trumpet. Sing praises to God, sing praises : sing praises unto our King, sing praises. For God is the King of all the earth : sing ye praises with understanding. God reigneth over the heathen : God sitteth upon the throne of his holiness. The princes of the people are gathered together, even the people of the God of Abraham : for the shields of the earth belong unto God : he is greatly exalted.

Ps. l. 7-12.

Hear, O my people, and I will speak ; O Israel, and I will testify against thee : I am God, even thy God. I will not reprove thee for thy sacrifices or thy burnt-offerings, to have been continually before me. I will take no bullock out of thy house, nor he-goats out of thy folds. For every beast of the forest is mine, and the cattle upon a thousand hills. **I know all the fowls of the mountains ; and the wild beasts of the field are mine.** If I were hungry, I would not tell thee : for the world is mine, and the fulness thereof.

Ps. lx. 11, 12.

Give us help from trouble : **for vain is the help of man.** Through God we shall do valiantly : for he it is that shall tread down our enemies.

Ps. lxxv. 5-13.

By terrible things in righteousness wilt thou answer us, O God of our salvation ; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea : which by his strength setteth fast the mountains ; being girded with power : which stilleth the noise of the seas, the noise of their waves, and the tumult of the people. They also that dwell in the uttermost parts are afraid

at thy tokens : **thou makest the out-goings of the morning and evening to rejoice.** Thou visitest the earth, and waterest it : thou greatly enrichest it with the river of God, which is full of water : thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly : thou settlest the furrows thereof : thou makest it soft with showers : thou blessest the springing thereof. Thou crownest the year with thy goodness ; and thy paths drop fatness. They drop upon the pastures of the wilderness : and the little hills rejoice on every side. The pastures are clothed with flocks : the valleys also are covered over with corn ; they shout for joy, they also sing.

He ruleth by his power forever ; his eyes behold the nations : let not the rebellious exalt themselves. Selah. Ps. lxxvi. 7.

He that is our God is the God of salvation ; and **unto God the Lord belong the issues from death.** Ps. lxxviii. 20.

O God, thou art terrible out of thy holy places : the God of Israel is he that giveth strength and power unto his people. Blessed be God. Ps. lxxviii. 35.

Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man. For thou art my hope, O Lord God : thou art my trust from my youth. **By thee have I been holden up from the womb :** thou art he that took me out of my mother's bowels : my praise shall be continually of thee. Ps. lxxi. 4-6.

God is my King of old, working salvation in the midst of the earth. Thou didst divide the sea by thy strength : thou brakest the heads of the dragons in the waters. Thou brakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness. Thou didst cleave the fountain and the flood : thou driedst up mighty rivers. The day is thine, the night also is thine : thou hast prepared the light and the sun. Thou hast set all the borders of the earth : thou hast made summer and winter. Psalm lxxiv. 12-17.

I said unto the fools, Deal not foolishly ; and to the wicked, Lift not up the horn : lift not up your horn on high : speak not with a stiff neck. For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge ; he putteth down one, and setteth up another. For in the hand of the Lord there is a cup, and the wine is red ; it is full of mixture, and he poureth out of the same : but the dregs thereof, all the wicked of the earth shall wring them out, and drink them. Ps. lxxv. 4-8.

O Lord God of hosts, who is a strong Lord like unto thee ? or to thy faithfulness round about thee ? **Thou rulest the raging of the sea :** when the waves thereof arise, thou stillest them. Thou hast broken Rahab in pieces, as one that is slain ; thou hast scattered thine enemies with thy strong arm. The heavens are thine, the earth also is thine : as for the world and the fulness Psalm lxxxix. 8-12.

thereof, thou hast founded them. The north and the south thou hast created them : Tabor and Hermon shall rejoice in thy name.

Psalm xc. 3.

Thou turnest man to destruction ; and sayest, Return, ye children of men.

Ps. xcv. 1-7.

O come, let us sing unto the Lord ; let us make a joyful noise to the Rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God, and a great King above all gods. In his hand are the deep places of the earth : the strength of the hills is his also. The sea is his, and he made it : and his hands formed the dry land. O come, let us worship and bow down : let us kneel before the Lord our maker. For he is our God ; and **we are the people of his pasture, and the sheep of his hand.**

Ps. xcvi. 1.

The Lord reigneth ; let the earth rejoice ; let the multitude of isles be glad thereof.

Ps. xcvi. 10.

He preserveth the souls of his saints ; he delivereth them out of the hand of the wicked.

Psalm
ciii. 19-22.

The Lord hath prepared his throne in the heavens ; and his kingdom ruleth over all. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts ; ye ministers of his, that do his pleasure. Bless the Lord, all his works in all places of his dominion : bless the Lord, O my soul.

Psalm
civ. 10-30.

He sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field : the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, which sing among the branches. He watereth the hills from his chambers : the earth is satisfied with the fruit of thy works. **He causeth the grass to grow for the cattle,** and herb for the service of man, that he may bring forth food out of the earth ; and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart. The trees of the Lord are full of sap ; the cedars of Lebanon, which he hath planted ; where the birds make their nests : as for the stork, the fir-trees are her house. The high hills are a refuge for the wild goats, and the rocks for the conies.

He appointeth the moon for seasons : the sun knoweth his going down. Thou makest darkness, and it is night : wherein all the beasts of the forest do creep forth. The young lions roar after their prey, **and seek their meat from God.** The sun ariseth, they gather themselves together, and lay them down in their dens. Man goeth forth unto his work and to his labour until the evening. O Lord, how manifold are thy works ! in wisdom hast thou made them all : the earth is full of thy riches. So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. There go the ships : there is that leviathan, whom thou

hast made to play therein. **These wait all upon thee**; that thou mayest give them their meat in due season. That thou givest them they gather: thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled: thou takest away their breath, they die and return to their dust. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. **For he commandeth, and raiseth the stormy wind**, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. **He maketh the storm a calm**, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders. He turneth rivers into a wilderness, and the water-springs into dry ground; a fruitful land into barrenness, for the wickedness of them that dwell therein. He turneth the wilderness into a standing water, and dry ground into water-springs. And there he maketh the hungry to dwell, that they may prepare a city for habitation; and sow the fields and plant vineyards, which may yield fruits of increase. He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease. Again, they are diminished and brought low through oppression, affliction and sorrow. He poureth contempt upon princes, and causeth them to wander in the wilderness, where there is no way. Yet setteth he the poor on high from affliction, and maketh him families like a flock. The righteous shall see it, and rejoice: and all iniquity shall stop her mouth.

He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that he may set him with princes, even with the princes of his people. **He maketh the barren woman to keep house, and to be a joyful mother of children**. Praise ye the Lord.

Wherefore should the heathen say, Where is now their God? But our God is in the heavens; he hath done whatsoever he hath pleased. Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not: noses have they, but they smell not: they have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them. **O Israel, trust thou in the Lord; he is their help and**

Psalm
cvii. 23-42.

Ps. cxiii. 7-9.

Ps. cxv. 2-16.

their shield. O house of Aaron, trust in the Lord : he is their help, and their shield. Ye that fear the Lord, trust in the Lord : he is their help and their shield. The Lord hath been mindful of us : he will bless us ; he will bless the house of Israel ; he will bless the house of Aaron. He will bless them that fear the Lord, both small and great. The Lord shall increase you more and more, you and your children. Ye are blessed of the Lord which made heaven and earth. The heaven, even the heavens are the Lord's : but the earth hath he given to the children of men.

Psalm
cxix. 90, 91.

Thy faithfulness is unto all generations : thou hast established the earth, and it abideth. They continue this day according to thine ordinances : **for all are thy servants.**

Ps. cxxi. 2-3.

My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved : he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper : **the Lord is thy shade upon thy right hand.** The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil : he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.

Psalm
cxxxvii. 1, 2.

Except the Lord build the house, they labour in vain that build it : except the Lord keep the city, the watchmen waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows : for so he giveth his beloved sleep.

Psalm
cxxxv. 5-7.

I know that the Lord is great, and that our Lord is above all gods. Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places. He causeth the vapours to ascend from the ends of the earth ; he maketh lightnings for the rain ; he bringeth the wind out of his treasures.

Psalm
cxxxvi. 25.

Who giveth food to all flesh : for his mercy endureth forever.

Psalm
cxlv. 14-16.

The Lord upholdeth all that fall, and raiseth up all those that be bowed down. **The eyes of all wait upon thee :** and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing.

Psalm
cxlvii. 7-18.

Sing unto the Lord with thanksgiving ; sing praise upon the harp unto our God : who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains. He giveth to the beast his food, and to the young ravens which cry. He delighteth not in the strength of the horse : he taketh not pleasure in the legs of a man. The Lord taketh pleasure in them that fear him, in those that hope in his mercy. Praise the Lord, O Jerusalem ; praise thy God, O Zion. For he hath strengthened the bars of thy gates : he hath blessed thy children within thee. He maketh peace in thy borders, and filleth thee with the

finest of the wheat. He sendeth forth his commandment upon earth : his word runneth very swiftly. He giveth snow like wool : he scattereth the hoar frost like ashes. He casteth forth his ice like morsels : who can stand before his cold ? **He sendeth out his word, and melteth them :** he causeth his wind to blow, and the waters flow.

Praise ye the Lord. Praise ye the Lord from the heavens : praise him in the heights. Praise ye him, all his angels : praise ye him, all his hosts. Praise ye him, sun and moon : praise him, all ye stars of light. Praise him, ye heavens of heavens, and ye waters that be above the heavens. Let them praise the name of the Lord : for he commanded, and they were created. He hath also stablished them forever and ever : he hath made a decree which shall not pass. Praise the Lord from the earth, ye dragons and all deeps : fire, and hail ; snow, and vapour : **stormy wind fulfilling his word :** mountains, and all hills ; fruitful trees, and all cedars : beasts, and all cattle ; creeping things, and flying fowl : kings of the earth, and all people ; princes, and all judges of the earth : both young men and maidens ; old men and children : let them praise the name of the Lord : for his name alone is excellent ; his glory is above the earth and heaven. He also exalteth the horn of his people, the praise of all his saints ; even of the children of Israel, a people near unto him. Praise ye the Lord.

Ps. cxlviii.

The Lord giveth wisdom : out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous : **he is a buckler to them that walk uprightly.** He keepeth the paths of judgment, and preserveth the way of his saints.

Prov. ii. 6-8.

My son, let not them depart from thine eyes : keep sound wisdom and discretion : so shall they be life unto thy soul, and grace to thy neck. Then shalt thou walk in thy way safely, and thy foot shall not stumble. When thou liest down, thou shalt not be afraid : yea, thou shalt lie down, and thy sleep shall be sweet. Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For the Lord shall be thy confidence, **and shall keep thy foot from being taken.**

Proverbs,
iii. 21-26.

The preparations of the heart in man, and the answer of the tongue, is **from the Lord.**

Prov. xvi. 1.

When a man's ways please the Lord, **he maketh even his enemies to be at peace with him.**

Prov. xvi. 7.

A man's heart deviseth his way ; **but the Lord directeth his steps.**

Prov. xvi. 9.

The lot is cast into the lap ; **but the whole disposing thereof is of the Lord.**

Prov. xvi. 33.

There are many devices in a man's heart ; **nevertheless the counsel of the Lord, that shall stand.**

Prov. xix. 21.

Prov. xx. 24.	Man's goings are of the Lord; how can a man then understand his own way?
Prov. xxi. 1.	The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will.
Proverbs, xxi. 30, 31.	There is no wisdom nor understanding nor counsel against the Lord. The horse is prepared against the day of battle: but safety is of the Lord.
Proverbs, xxix. 26.	Many seek the ruler's favour; but every man's judgment cometh from the Lord.
Ec. ii. 24-26.	There is nothing better for a man than that he should eat and drink, and that he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God. For who can eat, or who else can hasten hereunto more than I? For God giveth to a man that is good in his sight, wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit.
Ec. iii. 10-14.	I have seen the travail, which God hath given to the sons of men to be exercised in it. He hath made everything beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end. I know that there is no good in them, but for a man to rejoice, and to do good in his life. And also that every man should eat and drink, and enjoy the good of all his labour; it is the gift of God. I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him.
Ec. v. 18, 19.	Behold that which I have seen: it is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him: for it is his portion. Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God.
Ec. vi. 1, 2.	There is an evil which I have seen under the sun, and it is common among men: a man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity, and it is an evil disease.
Ecclesiastes, vii. 13, 14.	Consider the work of God: for who can make that straight, which he hath made crooked? In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him.

For all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, **are in the hand of God**: no man knoweth either love or hatred by all that is before them.

Ecc. ix. 1.

He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God **who maketh all**. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether both shall be alike good.

Ecc. xi. 4-6.

Therefore is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcasses were torn in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still.

Is. v. 25-30.

And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth; and behold, they shall come with speed swiftly: none shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken: whose arrows are sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind. Their roaring shall be like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it. And in that day they shall roar against them like the roaring of the sea: and if one look unto the land, behold, darkness and sorrow, and the light is darkened in the heavens thereof.

Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces: gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand: **for God is with us**.

Is. viii. 9, 10.

O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few. For he saith, Are not my princes altogether kings. Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus? As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria; shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?

Is. x. 5-15.

Wherefore it shall come to pass, that when the Lord hath per-

formed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man: and my hand hath found as a nest the riches of the people: and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped. **Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood.**

Isaiah,
xxviii. 23-29.

Give ye ear, and hear my voice; hearken, and hear my speech. Doth the ploughman plough all day to sow? doth he open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rye in their place? **For his God doth instruct him to discretion, and doth teach him.** For the fitches are not threshed with a threshing instrument, neither is a cart-wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod. Bread-corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen. **This also cometh forth from the Lord of hosts,** which is wonderful in counsel, and excellent in working.

Is. xl. 6, 7.

The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: **because the spirit of the Lord bloweth upon it:** surely the people is grass.

Is. xlii. 5.

Thus saith God the Lord, he that created the heavens, and stretched them out: he that spread forth the earth, and that which cometh out of it; **he that giveth breath unto the people upon it, and spirit to them that walk therein.**

Isaiah,
xlii. 24-28,
and
xlv. 1-7, 13.

Thus saith the Lord thy Redeemer, and he that formed thee from the womb, **I am the Lord that maketh all things;** that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish; that confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof: that saith to the deep, Be dry, and I will dry up thy rivers: that saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying

to Jerusalem, Thou shalt be built ; and to the temple, Thy foundation shall be laid.

Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him ; and I will loose the loins of kings, to open before him the two-leaved gates, and the gates shall not be shut ; I will go before thee, and make the crooked places straight : I will break in pieces the gates of brass, and cut in sunder the bars of iron : and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name : I have surnamed thee, though thou hast not known me.

I am the Lord, and there is none else, there is no God beside me : I girded thee, though thou hast not known me : that they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else. I form the light, and create darkness ; **I make peace, and create evil** : I the Lord do all these things. . . . I have raised him up in righteousness, and **I will direct all his ways** ; he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts.

Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, **which are borne by me from the belly, which are carried from the womb** ; and even to your old age I am he ; and even to hoar hairs will I carry you : I have made, and I will bear ; even I will carry, and will deliver you.

Is. xlv. 3, 4.

Wherefore, when I came, was there no man ? when I called, was there none to answer ? Is my hand shortened at all, that it cannot redeem ? or have I no power to deliver ? behold, at my rebuke I dry up the sea, I make the rivers a wilderness : their fish stinketh, because there is no water, and dieth for thirst. I clothe the heavens with blackness, and I make sackcloth their covering.

Isaiah, l. 2, 3.

Fear ye not me ? saith the Lord : will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it : and though the waves thereof toss themselves, yet can they not prevail ; though they roar, yet can they not pass over it ?

Jer. v. 22.

O Lord, I know that **the way of man is not in himself** : it is not in man that walketh to direct his steps.

Jer. x. 23.

Are there any among the vanities of the Gentiles that can cause rain ? or **can the heavens give showers** ? art not thou he, O Lord our God ? therefore we will wait upon thee : for thou hast made all these things.

Jer. xiv. 22.

The word which came to Jeremiah from the Lord, saying, Arise, and go down to the potter's house, and there I will cause thee to

Jeremiah, xviii. 1-6.

hear my words. Then I went down to the potter's house, and behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it. Then the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, **so are ye in mine hand**, O house of Israel.

Jeremiah,
xxxi. 35, 36.

Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name: **If those ordinances depart from before me**, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever.

Jeremiah,
xxxii. 26-29.

Then came the word of the Lord unto Jeremiah, saying, Behold, I am the Lord, **the God of all flesh**: is there anything too hard for me? Therefore thus saith the Lord; Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadnezzar king of Babylon, and he shall take it: and the Chaldeans, that fight against this city, shall come and set fire on this city, and burn it with the houses, upon whose roofs they have offered incense unto Baal, and poured out drink-offerings unto other gods, to provoke me to anger.

Jeremiah,
li. 7, 11-16.

Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad. . . . Make bright the arrows; gather the shields: **the Lord hath raised up the spirit of the kings of the Medes**: for his device is against Babylon, to destroy it; because it is the vengeance of the Lord, the vengeance of his temple. Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes: for the Lord hath both devised and done that which he spake against the inhabitants of Babylon. O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness. The Lord of hosts hath sworn by himself, saying, Surely I will fill thee with men, as with caterpillars, and they shall lift up a shout against thee. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding. When he uttereth his voice, there is a multitude of waters in the heavens; and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

Lamen,
iii. 37, 38.

Who is he that saith, and it cometh to pass, **when the Lord commandeth it not**? Out of the mouth of the Most High proceedeth not evil and good?

And it came to pass in the eleventh year, in the first month, in the seventh day of the month, that the word of the Lord came unto me, saying, Son of man, **I have broken the arm of Pharaoh king of Egypt**; and lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword. Therefore thus saith the Lord God; Behold, I am against Pharaoh, king of Egypt, and will break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand. And I will scatter the Egyptians among the nations, and will disperse them through the countries. And **I will strengthen the arms of the king of Babylon, and put my sword in his hand**; but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly-wounded man. But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I am the Lord, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt. And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I am the Lord.

Ezekiel,
xxx. 20-26.

But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore, he requested of the prince of the eunuchs that he might not defile himself. Now **God had brought Daniel into favour and tender love with the prince of the eunuchs.**

Dan. i. 8, 9.

Thou, O king, art a king of kings: for **the God of heaven hath given thee a kingdom, power, and strength, and glory.** And whosoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all.

Daniel,
ii. 37, 38.

I will not have mercy upon her children; for they be the children of whoredoms. For their mother hath played the harlot; she that conceived them hath done shamefully: for she said, I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink.

Hosea,
ii. 4-9.

Therefore, behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths. And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband; for then was it better with me than now. **For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold,** which they prepared for Baal. Therefore, will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax given to cover her nakedness.

Then will the Lord be jealous for his land, and pity his people. Yea, the Lord will answer and say unto his people, Behold, I will

Joel,
ii. 18-27.

send you corn, and wine, and oil, and ye shall be satisfied therewith : and I will no more make you a reproach among the heathen : but I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea ; and his stink shall come up, and his ill savour shall come up, because he hath done great things.

Fear not, O land ; be glad and rejoice : for the Lord will do great things. Be not afraid, ye beasts of the field : for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig-tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the Lord your God : for he hath given you the former rain moderately, and **he will cause to come down for you the rain, the former rain, and the latter rain in the first month.** And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the canker-worm, and the caterpillar, and and the palmer-worm, my great army **which I sent among you.** And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you : and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else : and my people shall never be ashamed.

Amos,
iii. 4-6.

Will a lion roar in the forest, when he hath no prey ? will a young lion cry out of his den, if he have taken nothing ? Can a bird fall in a snare upon the earth, where no gin is for him ? shall one take up a snare from the earth, and have taken nothing at all ? Shall a trumpet be blown in the city, and the people not be afraid ? **shall there be evil in a city, and the Lord hath not done it ?**

Amos,
v. 6-9.

Seek the Lord and ye shall live ; lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Beth-el. Ye who turn judgment to worm-wood, and leave off righteousness in the earth, seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night : that calleth for the waters of the sea, and poureth them out upon the face of the earth : the Lord is his name : that strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress.

Haggai,
ii. 10-17.

In the four and twentieth day of the ninth month, in the second year of Darius, came the word of the Lord by Haggai the prophet, saying, Thus saith the Lord of hosts, Ask now the priests concerning the law, saying, If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil or any meat, shall it be holy ? And the priests answered and said, No. Then said Haggai, If one that is unclean by a dead body touch any of these, shall it be unclean ? And the priests answered and said, It shall be unclean. Then answered Haggai and

said, So is this people, and so is this nation before me, saith the Lord ; and so is every work of their hands ; and that which they offer there is unclean. And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone, in the temple of the Lord : since those days were, when one came to an heap of twenty measures, there were but ten : when one came to the press-fat for to draw out fifty vessels out of the press, there were but twenty. **I smote you with blasting and with mildew and with hail in all the labours of your hands ; yet ye turned not to me, saith the Lord.**

Ask ye of the Lord rain in the time of the latter rain ; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field.

Zech. x. 1.

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, **Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.**

Matt. iv. 1-4.

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy : but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you ; that ye may be the children of your Father which is in heaven : **for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.**

Matthew,
v. 43-45.

After this manner therefore pray ye : Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. **Give us this day our daily bread.** And forgive us our debts, as we forgive our debtors. **And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.**

Matthew,
vi. 9-13.

No man can serve two masters : for either he will hate the one, and love the other ; or else he will hold to the one, and despise the other. Ye cannot serve God and manmon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink ; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment ? Behold the fowls of the air : for they sow not, neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them. Are ye not much better than they ? Which of you by taking thought can add one cubit unto his stature ? And why take ye thought for raiment ? Consider the lilies of the field how they grow ; they toil not, neither do they spin ; and yet I say unto you, That even Solo-

Matthew,
vi. 24-34.

mon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. **But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.** Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Matthew,
viii. 23-27.

And when he was entered into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us: we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying, What manner of man is this, **that even the winds and the sea obey him!**

Matthew,
x. 27-31.

What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the house-tops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and **one of them shall not fall on the ground without your Father.** But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows.

Matthew,
xvii. 24-27.

And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute? He saith yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and **take up the fish that first cometh up: and when thou hast opened his mouth, thou shalt find a piece of money:** that take, and give unto them for me and thee.

Luke,
xxiv. 44, 45.

And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. **Then opened he their understanding,** that they might understand the scriptures

John,
iii. 25-27.

Then there arose a question between some of John's disciples and the Jews, about purifying. And they came unto John, and

said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. John answered and said, **A man can receive nothing, except it be given him from heaven.**

Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, **Thou couldest have no power at all against me, except it were given thee from above:** therefore he that delivered me unto thee hath the greater sin.

John,
xix. 10, 11.

Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: **for I am with thee, and no man shall set on thee, to hurt thee:** for I have much people in this city.

Acts,
xviii. 9, 10.

God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; making request, if by any means now at length I might have a prosperous journey **by the will of God** to come unto you.

Rom. i. 9, 10.

Let every soul be subject unto the higher powers. For **there is no power but of God:** the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

Romans,
xiii. 1-4.

Now some are puffed up, as though I would not come to you. But I will come to you shortly, **if the Lord will**, and will know, not the speech of them which are puffed up, but the power.

1 Corinth.
iv. 18, 19.

Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, **as God hath prospered him**, that there be no gatherings when I come.

1 Corinth.
xvi. 1, 2.

There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who **is above all, and through all, and in you all.**

Eph. iv. 4-6.

Be careful for nothing; but **in everything** by prayer and supplication with thanksgiving let **your requests be made known unto God.**

Phil. iv. 6.

I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God. But **my God**

Phil.
iv. 18, 19.

shall supply all your need according to his riches in glory by Christ Jesus.

James,
i. 16, 17.

Do not err, my beloved brethren. **Every good gift and every perfect gift is from above**, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

James,
iv. 13-15.

Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy, and sell, and get gain : whereas ye know not what shall be on the morrow. For what is your life ? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, **If the Lord will**, we shall live, and do this, or that.

Rev. xix. 6.

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia : for **the Lord God omnipotent reigneth**.

VI.

God's Sovereignty.

THE Lord God planted a garden eastward in Eden: and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, **and the tree of knowledge of good and evil.** . . . And the Lord God took the man, and put him into the garden of Eden, to dress it, and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: **but of the tree of the knowledge of good and evil, thou shalt not eat of it:** for in the day that thou eatest thereof thou shalt surely die.

Genesis,
ii. 8, 9, 15-17.

And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her.

Genesis,
xvii. 15-21.

Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? And Abraham said unto God, O that Ishmael might live before thee! And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. And as for Ishmael, I have heard thee; behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly: twelve princes shall he beget, and I will make him a great nation. **But my covenant will I establish with Isaac,** which Sarah shall bear unto thee at this set time in the next year.

And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him. And his brethren also went and fell down be-

Gen. i. 15-20.

fore his face : and they said, Behold, we be thy servants. And Joseph said unto them, Fear not : for am I in the place of God ? But as for you, ye thought evil against me ; but **God meant it unto good**, to bring to pass, as it is this day, to save much people alive.

Ex. iv. 10-12.

And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant : but I am slow of speech, and of a slow tongue.

And the Lord said unto him, **Who hath made man's mouth ? or who maketh the dumb, or deaf, or the seeing, or the blind ? have not I the Lord ?** Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

Ex. iv. 21.

And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh which I have put in thine hand : **but I will harden his heart, that he shall not let the people go.**

Ex. vii. 1-5.

And the Lord said unto Moses, See, I have made thee a god to Pharaoh : and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee : and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land. **And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt, by great judgments.** And the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

Ex. vii. 8-13.

And the Lord spake unto Moses, and unto Aaron, saying, When Pharaoh shall speak unto you, saying, Shew a miracle for you : then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent. And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded : and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men, and the sorcerers : now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents : but Aaron's rod swallowed up their rods. **And he hardened Pharaoh's heart that he hearkened not unto them ;** as the Lord had said.

Ex. ix. 8-16.

And the Lord said unto Moses, and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of

Egypt. And they took ashes of the furnace, and stood before Pharaoh : and Moses sprinkled it up toward heaven : and it became a boil breaking forth with blains upon man, and upon beast. And the magicians could not stand before Moses, because of the boils : for the boil was upon the magicians, and upon all the Egyptians. **And the Lord hardened the heart of Pharaoh, and he hearkened not unto them ;** as the Lord had spoken unto Moses.

And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me. For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people : that thou mayest know that there is none like me in all the earth. For now I will stretch out my hand, that I may smite thee and thy people with pestilence ; and thou shalt be cut off from the earth. **And in very deed for this cause have I raised thee up,** for to shew in thee my power ; and that my name may be declared throughout all the earth.

And the Lord said unto Moses, Go in unto Pharaoh : **for I have hardened his heart, and the heart of his servants ; that I might shew these my signs before him :** and that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them ; that ye may know how that I am the Lord.

Ex. x. 1, 2.

And the Lord said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left. And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind upon the land all that day, and all that night : and when it was morning, the east wind brought the locusts. And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt : very grievous were they ; before them there were no such locusts as they, neither after them shall be such. For they covered the face of the whole earth, so that the land was darkened ; and they did eat every herb of the land, and all the fruit of the trees which the hail had left : and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

Ex. x. 12-29.

Then Pharaoh called for Moses and Aaron in haste ; and he said, I have sinned against the Lord your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and entreat the Lord your God that he may take away from me this death only. And he went out from Pharaoh, and entreated the Lord. And the Lord turned a mighty strong west wind which took away the locusts, and cast them into the Red sea : there remained not one locust in all the coasts of Egypt. **But the Lord hardened Pharaoh's heart,** so that he would not let the children of Israel go.

And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.

And Pharaoh called unto Moses, and said, Go ye, serve the Lord; only let your flocks and your herds be stayed: let your little ones also go with you. And Moses said, Thou must give us also sacrifices and burnt-offerings, that we may sacrifice unto the Lord our God. Our cattle also shall go with us; there shall not a hoof be left behind: for thereof must we take to serve the Lord our God; and we know not with what we must serve the Lord, until we come thither. **But the Lord hardened Pharaoh's heart, and he would not let them go.** And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die. And Moses said, Thou hast spoken well, I will see thy face again no more.

Ex. xi. 4-10.

And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt: and all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill: and all the first-born of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the Lord doth put a difference between the Egyptians and Israel. And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great anger. And the Lord said unto Moses, **Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.**

And Moses and Aaron did all these wonders before Pharaoh; and the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

Ex. xiii. 1, 2.

And the Lord spake unto Moses, saying, **Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.**

Exodus,
xiv. 1-17.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea. For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in. **And I will harden Pharaoh's heart, that he shall**

follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the Lord. And they did so.

And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? And he made ready his chariot, and took his people with him: and he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with a high hand. But the Egyptians pursued after them all the horses and chariots of Pharaoh, and his horsemen, and his army and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon. And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the Lord. And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness. And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace.

And the Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward: but lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea. And I, behold, **I will harden the hearts of the Egyptians, and they shall follow them:** and I will get me honour upon Pharaoh, and upon all his hosts, upon his chariots, and upon his horsemen.

And the Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

And he said, I beseech thee, shew me thy glory.

And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; **and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.**

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, I am the Lord your God. After the doings of the land of Egypt wherein ye dwelt, shall ye not do:

Exodus,
xxiii. 17-19.

Leviticus,
xviii. 1-5.

and after the doings of the land of Canaan whither I bring you, shall ye not do: neither shall ye walk in their ordinances. Ye shall do my judgments, and keep mine ordinances, to walk therein: **I am the Lord your God.** Ye shall therefore keep my statutes and my judgments: which if a man do, he shall live in them: **I am the Lord.**

Leviticus,
xviii. 30.

Therefore shall ye keep mine ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein: **I am the Lord your God.**

Leviticus,
xix. 3, 4.

Ye shall fear every man his mother and his father, and keep my sabbaths: **I am the Lord your God.**

Turn ye not unto idols, nor make to yourselves molten gods: **I am the Lord your God.**

Leviticus,
xix. 9-12, 14,
16, 18.

And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: **I am the Lord your God.**

Ye shall neither steal, neither deal falsely, neither lie one to another.

And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: **I am the Lord.**

Thou shalt not curse the deaf, nor put a stumbling-block before the blind, but shalt fear thy God: **I am the Lord.**

Thou shalt not go up and down as a tale-bearer among thy people; neither shalt thou stand against the blood of thy neighbour; **I am the Lord.**

Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: **I am the Lord.**

Leviticus,
xix. 23-37.

And when ye shall come into the land, and shall have planted all manner of trees for food; then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of. But in the fourth year all the fruit thereof shall be holy to praise the Lord withal. And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: **I am the Lord your God.**

Ye shall not eat anything with the blood: neither shall ye use enchantment, nor observe times. Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard. Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: **I am the Lord.**

Ye shall keep my sabbaths, and reverence my sanctuary: **I am the Lord.**

Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: **I am the Lord your God.**

Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God : **I am the Lord.**

And if a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself ; for ye were strangers in the land of Egypt : **I am the Lord your God.**

Ye shall do no unrighteousness in judgment, in mete-yard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin shall ye have : I am the Lord your God, which brought you out of the land of Egypt. Therefore shall ye observe all my statutes, and all my judgments, and do them : **I am the Lord.**

I am the Lord your God, which have separated you from other people. Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean : and ye shall not make your souls abominable by beast or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean. And ye shall be holy unto me : for I the Lord am holy, and have severed you from other people, that ye should be mine.

Leviticus,
xx. 24-26.

He that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes ; neither shall he go in to any dead body, nor defile himself for his father, or for his mother ; neither shall he go out of the sanctuary, nor profane the sanctuary of his God ; for the crown of the anointing oil of his God is upon him : **I am the Lord.**

Leviticus,
xxi. 10-12.

And the Lord spake unto Moses, saying, Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name in those things which they hallow unto me : **I am the Lord.** Say unto them, Whosoever he be of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the Lord, having his uncleanness upon him, that soul shall be cut off from my presence : **I am the Lord.**

Leviticus,
xxii. 1-3.

That which dieth of itself, or is torn with beasts, he shall not eat to defile himself therewith : **I am the Lord.**

Lev. xxii. 8.

And when ye will offer a sacrifice of thanksgiving unto the Lord, offer it at your own will. On the same day it shall be eaten up ; ye shall leave none of it until the morrow : **I am the Lord.** Therefore shall ye keep my commandments, and do them : **I am the Lord.** Neither shall ye profane my holy name ; but I will be hallowed among the children of Israel : **I am the Lord which hallow you,** that brought you out of the land of Egypt, to be your God : **I am the Lord.**

Leviticus,
xxii. 29-33.

Leviticus,
xxiii. 22.

And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shall thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: **I am the Lord your God.**

Leviticus,
xxiii. 39-43.

Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath. And ye shall take you on the first day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days. And ye shall keep it a feast unto the Lord seven days in the year: it shall be a statute forever in your generations; ye shall celebrate it in the seventh month. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: **I am the Lord your God.**

Numbers,
iii. 40-45.

And the Lord said unto Moses, Number all the first-born of the males of the children of Israel, from a month old and upward, and take the number of their names. And thou shalt take the Levites for me (**I am the Lord**) instead of all the first-born among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel. And Moses numbered, as the Lord commanded him, all the first-born among the children of Israel. And all the first-born males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and three-score and thirteen.

And the Lord spake unto Moses, saying, **Take the Levites instead of all the first-born** among the children of Israel, and the cattle of the Levites instead of their cattle: **and the Levites shall be mine: I am the Lord.**

Numbers,
viii. 13-15.

And thou shalt set the Levites before Aaron, and before his sons, and offer them for an offering unto the Lord. **Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine.** And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them for an offering. For they are wholly given unto me from among the children of Israel; instead of such as open every womb, **even instead of the first-born of all the children of Israel, have I taken them unto me.** For all the first-born of the children of Israel are mine, both man and beast: on the day that I smote every first-born in the land of Egypt I sanctified them for myself. And I have taken the Levites for all the first-born of the children of Israel.

And the Lord spake unto Moses, saying, Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps. And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation. And if they blow but with one trumpet, then the princes, which are heads of the thousands of Israel, shall gather themselves unto thee. When ye blow an alarm, then the camps that lie on the east parts shall go forward. When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys. But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm. And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance forever throughout your generations. And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies. Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings; that they may be to you for a memorial before your God: **I am the Lord your God.**

Numbers,
x. 1-10.

And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt.

Numbers,
xiv. 1-35.

Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel. And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes: and they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the Lord is with us: fear them not. But all the congregation bade stone them with stones. And the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel.

And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the

signs which I have shewed among them? I will smite them with the pestilence, and disinherit them, **and will make of thee a greater nation and mightier than them.**

And Moses said unto the Lord, Then the Egyptians shall hear it, for thou broughtest up this people in thy might from among them; and they will tell it to the inhabitants of this land: for they have heard that thou Lord art among this people, that thou Lord art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day-time in a pillar of a cloud, and in a pillar of fire by night.

Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness. And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, The Lord is long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.

And the Lord said, I have pardoned according to thy word: but as truly as I live, all the earth shall be filled with the glory of the Lord. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice: **surely they shall not see the land which I swore unto their fathers, neither shall any of them that provoked me see it:** but my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it. (Now the Amalekites and the Canaanites dwelt in the valley.) To-morrow turn you, and get you into the wilderness by the way of the Red sea. And the Lord spake unto Moses and unto Aaron, saying, How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel which they murmur against me. Say unto them, As truly as I live, saith the Lord, **as ye have spoken in mine ears, so will I do to you: your carcasses shall fall in this wilderness;** and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me. Doubtless ye shall not come into the land concerning which I swore to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But as for you, your carcasses, they shall fall in this wilderness. **And your children shall wander in the wilderness**

forty years, and bear your whoredoms, until your carcases be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise. I the Lord have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab and On, the son of Peleth, sons of Reuben, took men: and they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown: and they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?

And when Moses heard it, he fell upon his face: and he spake unto Korah and unto all his company, saying, Even to-morrow the Lord will shew who are his, and who is holy; and will cause him to come near unto him: **even him whom he hath chosen** will he cause to come near unto him. This do; Take you censers, Korah, and all his company; and put fire therein, and put incense in them before the Lord to-morrow: and it shall be that the man **whom the Lord doth choose**, he shall be holy: ye take too much upon you, ye sons of Levi.

I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with words of peace, saying, Let me pass through thy land: I will go along by the highway, I will neither turn unto the right hand nor to the left. Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet; as the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me; until I shall pass over Jordan into the land which the Lord our God giveth us. But Sihon king of Heshbon would not let us pass by him; **for the Lord thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand**, as appeareth this day. And the Lord said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land. Then Sihon came out against us, he and all his people, to fight at Jahaz. And the Lord our God delivered him before us; and we smote him, and his sons, and all his people. And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones of every city; we left none to remain.

Ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from

Numbers,
xvi. 1-7.

Deuteron.
ii. 23-34.

Deuteron.
iv. 32-38.

the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed **to go and take him a nation from the midst of another nation**, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes? **Unto thee it was shewed**, that thou mightest know that the Lord he is God: there is none else beside him. Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire. **And because he loved thy fathers, therefore he chose their seed after them**, and brought thee out in his sight with his mighty power out of Egypt; to drive out nations from before thee, greater and mightier than thou art, to bring thee in, to give thee their land for an inheritance, as it is this day.

Deuteron.
vii. 6-8.
(And
Deut. xiv. 2.)

Thou art a holy people unto the Lord thy God: **the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.** The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but **because the Lord loved you**, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bond-men, from the hand of Pharaoh king of Egypt.

Deuteron.
x. 14, 15.

Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is. Only the Lord **had a delight in thy fathers to love them, and he chose their seed after them, even you above all people**, as it is this day.

Deuteron.
xxvi. 18, 19.

The Lord hath avouched thee this day **to be his peculiar people**, as he hath promised thee, and that thou shouldest keep all his commandments; and to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be a holy people unto the Lord thy God, as he hath spoken.

Deuteron.
xxix. 2-4.

And Moses called unto all Israel, and said unto them, Ye have seen all that the Lord did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land; the great temptations which thine eyes have seen, the signs, and those great miracles: **yet the Lord hath not given you a heart to perceive, and eyes to see, and ears to hear**, unto this day.

Joshua,
xi. 16-20.

So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same; even

from the mount Halak, that goeth up to Seir, even unto Baal-gad, in the valley of Lebanon under mount Hermon : and all their kings he took, and smote them, and slew them. Joshua made war a long time with all those kings. There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon : all other they took in battle. **For it was of the Lord to harden their hearts,** that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour, but that he might destroy them, as the Lord commanded Moses.

And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nahor : and they served other gods. **And I took your Father Abraham from the other side of the flood,** and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac. And I gave unto Isaac Jacob and Esau : and I gave unto Esau mount Seir, to possess it ; but Jacob and his children went down into Egypt. I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them : and afterward I brought you out. And I brought your fathers out of Egypt : and ye came unto the sea ; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea. And when they cried unto the Lord, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them ; and your eyes have seen what I have done in Egypt : and ye dwelt in the wilderness a long season. And I brought you into the land of the Amorites, which dwelt on the other side Jordan ; and they fought with you : and I gave them into your hand, that ye might possess their land ; and I destroyed them from before you. Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you : but I would not hearken unto Balaam ; therefore he blessed you still : so I delivered you out of his hand. And ye went over Jordan, and came unto Jericho : and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites, and I delivered them into your hand. And I sent the hornet before you, which drove them out from before you, even the two kings of the Amorites : but not with thy sword, nor with thy bow. **And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them ; of the vineyards and oliveyards which ye planted not do ye eat.**

Joshua,
xxiv. 2-13.

Now the sons of Eli were sons of Belial ; they knew not the Lord. And the priest's custom with the people was, that when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a flesh-hook of three teeth in his hand ; and

1 Samuel, ii.
12-17, 22-25.

he struck it into the pan, or kettle, or caldron, or pot ; all that the flesh-hook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither. Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest ; for he will not have sodden flesh of thee, but raw. And if any man said unto him, Let them not fail to burn the fat presently, and then take as much as thy soul desireth ; then he would answer him, Nay ; but thou shalt give it me now : and if not, I will take it by force. Wherefore the sin of the young men was very great before the Lord : for men abhorred the offering of the Lord.

Now Eli was very old, and heard all that his sons did unto all Israel ; and how they lay with the women that assembled at the door of the tabernacle of the congregation. And he said unto them, Why do ye such things ? for I hear of your evil dealings by all this people. Nay, my sons ; for it is no good report that I hear : ye make the Lord's people to transgress. If one man sin against another, the judge shall judge him : but if a man sin against the Lord, who shall entreat for him ? Notwithstanding, they hearkened not unto the voice of their father, **because the Lord would slay them.**

1 Sam. x. 9.

And it was so, that when he had turned his back to go from Samuel, **God gave him another heart :** and all those signs came to pass that day.

1 Samuel,
xii. 20-22.

And Samuel said unto the people, Fear not : ye have done all this wickedness : yet turn not aside from following the Lord, but serve the Lord with all your heart ; and turn ye not aside : for then should ye go after vain things, which cannot profit nor deliver ; for they are vain. For the Lord will not forsake his people for his great name's sake : because **it hath pleased the Lord to make you his people.**

1 Samuel,
xvi. 14-16,
22, 23.
(And
ch. xviii. 10.)

The Spirit of the Lord departed from Saul, **and an evil spirit from the Lord troubled him.** And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee. Let our lord now command thy servants, which are before thee, to seek out a man who is a cunning player on a harp : and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well. . . . And Saul sent to Jesse, saying, Let David, I pray thee, stand before me ; for he hath found favour in my sight. And it came to pass, **when the evil spirit from God was upon Saul,** that David took a harp, and played with his hand : so Saul was refreshed, and was well, and the evil spirit departed from him.

2 Samuel,
vii. 4-21.

And it came to pass that night, that the word of the Lord came unto Nathan, saying, Go and tell my servant David, Thus saith the Lord, Shalt thou build me an house for me to dwell in ? Whereas I have not dwelt in any house since the time that I brought

up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle. In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me a house of cedar? Now therefore, so shalt thou say unto my servant David, Thus saith the Lord of hosts, **I took thee from the sheep-cote, from following the sheep, to be ruler over my people, over Israel:** and I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth.

Also the Lord telleth thee **that he will make thee a house.** And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: **but my mercy shall not depart away from him, as I took it from Saul,** whom I put away before thee. And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever. According to all these words, and according to all this vision, so did Nathan speak unto David.

Then went king David in, and sat before the Lord, and he said, Who am I, O Lord God? and what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord God? And what can David say more unto thee? for thou, Lord God, knowest thy servant. **For thy word's sake, and according to thine own heart, hast thou done all these great things,** to make thy servant know them.

They be thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron. . . . **For thou didst separate them from among all the people of the earth, to be thine inheritance,** as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord God.

The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us: **that he may incline our hearts unto him,** to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

And the king of Israel, and Jehoshaphat the king of Judah, sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them. And Zedekiah the son of Chenaanah made him

1 Kings,
viii. 51, 53.

1 Kings,
viii. 57, 58.

1 Kings,
xxii. 10-23.
(And
2 Chronicles,
xviii. 14-22.)

horns of iron : and he said, Thus saith the Lord, With these shalt thou push the Syrians, until thou have consumed them. And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper : for the Lord shall deliver it into the king's hand. And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets declare good unto the king with one mouth : let thy word, I pray thee, be like the word of one of them, and speak that which is good. And Micaiah said, As the Lord liveth, what the Lord saith unto me, that will I speak.

So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear ? And he answered him, Go, and prosper : for the Lord shall deliver it into the hand of the king. And the king said unto him, How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the Lord ? And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd : and the Lord said, These have no master ; let them return every man to his house in peace.

And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil ?

And he said, Hear thou therefore the word of the Lord : I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead ? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith ? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, **Thou shalt persuade him, and prevail also : go forth and do so. Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets,** and the Lord hath spoken evil concerning thee.

1 Chronicles,
xxviii. 2-6.

Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people : As for me, I had in mine heart to build an house of rest for the ark of the covenant of the Lord, and for the footstool of our God, and had made ready for the building : but God said unto me, Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed blood. Howbeit the Lord God of Israel **chose me before all the house of my father to be king over Israel forever : for he hath chosen Judah to be the ruler : and of the house of Judah, the house of my father ; and among the sons of my father he liked me to make me king over all Israel : and of all my sons, (for the Lord hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel.** And he said unto me, Solomon thy son, he shall build my house and my

courts : **for I have chosen him to be my son and I will be his father.**

And Hezekiah prospered in all his works. Howbeit, in the business of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was done in the land, **God left him, to try him,** that he might know all that was in his heart.

Thou art the Lord the God, who didst **choose** Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham ; and foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to his seed, and hast performed thy words : for thou art righteous.

There was a man in the land of Uz, whose name was Job ; and that man was perfect and upright, and one that feared God, and eschewed evil. And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great household ; so that this man was the greatest of all the men of the east. And his sons went and feasted in their houses, every one his day ; and sent and called for their three sisters to eat and to drink with them. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them all : for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou ? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil ? Then Satan answered the Lord and said, Doth Job fear God for nought ? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side ? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. **And the Lord said unto Satan, Behold, all that he hath is in thy power : only upon himself put not forth thine hand.** So Satan went forth from the presence of the Lord.

And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house : and there came a messenger unto Job, and said, The oxen were ploughing, and the asses feeding beside them : and the Sabeans fell upon them,

2 Chronicles,
xxxii. 30, 31.

Neh. ix. 7, 8.

Job. i. and
ii. 1-10.

and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep and the servants, and consumed them; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house: and behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

Then Job rose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said, Naked came I out of my mother's womb, and naked shall I return thither: **The Lord gave, and the Lord hath taken away**: blessed be the name of the Lord.

In all this Job sinned not, nor charged God foolishly.

Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord. And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, **Behold, he is in thine hand**; but save his life.

So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; and he sat down among the ashes. Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

Job, vii. 1.

Is there not an appointed time to man upon earth? are not his days also like the days of an hireling?

Job,
ix. 12-24.

Behold, he taketh away, who can hinder him? **who will say unto him, What doest thou?** If God will not withdraw his anger,

the proud helpers do stoop under him. How much less shall I answer him, and choose out my words to reason with him? Whom, though I were righteous, yet would I not answer, but I would make supplication to my judge. If I had called, and he had answered me; yet would I not believe that he had hearkened unto my voice. For he breaketh me with a tempest, and multiplieth my wounds **without cause**. He will not suffer me to take my breath, but filleth me with bitterness. If I speak of strength, lo, he is strong: and if of judgment, who shall set me a time to plead? If I justify myself, mine own mouth shall condemn me: If I say, I am perfect, it shall also prove me perverse. Though I were perfect, yet would I not know my soul: I would despise my life. This is one thing, therefore I said it, **he destroyeth the perfect and the wicked**. If the scourge slay suddenly, he will laugh at the trial of the innocent. The earth is given into the hand of the wicked: **he covereth the faces of the judges thereof**: if not, where, and who is he.

The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth abundantly. But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee. Who knoweth not in all these that **the hand of the Lord hath wrought this?** In whose hand is the soul of every living thing, and the breath of all mankind. Doth not the ear try words? and the mouth taste his meat? With the ancient is wisdom; and in length of days understanding. With him is wisdom and strength, he hath counsel and understanding. Behold, he breaketh down, and it cannot be built again: he shutteth up a man, and there can be no opening. Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth. With him is strength and wisdom: **the deceived and the deceiver** are his. He leadeth counsellors away spoiled, and **maketh the judges fools**. He looseth the bond of kings, and girdeth their loins with a girdle. He leadeth princes away spoiled, and overthroweth the mighty. He removeth away the speech of the trusty, and **taketh away the understanding of the aged**. He poureth contempt upon princes, and weakeneth the strength of the mighty. He discovereth deep things out of darkness, and bringeth out to light the shadow of death. **He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them again**. He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way. They grope in the dark without light, and **he maketh them to stagger like a drunken man**.

Though I speak, my grief is not assuaged: and though I forbear, what am I eased? But now he hath made me weary: thou hast made desolate all my company. And thou hast filled me with

Job,
xlii. 6-25.

Job,
xvi. 6-17.

wrinkles, which is a witness against me : and my leanness rising up in me beareth witness to my face. He teareth me in his wrath, who hateth me : he gnasheth upon me with his teeth : mine enemy sharpeneth his eyes upon me. They have gaped upon me with their mouth ; they have smitten me upon the cheek reproachfully ; they have gathered themselves together against me. God hath delivered me to the ungodly, and turned me over into the hands of the wicked. I was at ease, but he hath broken me asunder : he hath also taken me by my neck, and shaken me to pieces, and set me up for his mark. His archers compass me round about, he cleaveth my reins asunder, and doth not spare ; he poureth out my gall upon the ground. He breaketh me with breach upon breach, he runneth upon me like a giant. I have sewed sackcloth upon my skin, and defiled my horn in the dust. My face is foul with weeping, and on my eyelids is the shadow of death ; **not for any injustice in mine hands** : also my prayer is pure.

Job, xvii. 4.

Thou hast hid their heart from understanding ; therefore shalt thou not exalt them.

Job,
xix. 1-21.

Then Job answered and said, How long will ye vex my soul, and break me in pieces with words ? These ten times have ye reproached me : ye are not ashamed that ye make yourselves strange to me. And be it indeed that I have erred, mine error remaineth with myself. If indeed ye will magnify yourselves against me, and plead against me my reproach : **know now that God hath overthrown me, and hath compassed me with his net.** Behold, I cry out 'of wrong, but I am not heard : I cry aloud, but there is no judgment. He hath fenced up my way that I cannot pass, and he hath set darkness in my paths. He hath stripped me of my glory, and taken the crown from my head. He hath destroyed me on every side, and I am gone : and mine hope hath he removed like a tree. He hath also kindled his wrath against me, and he counteth me unto him as one of his enemies. His troops come together, and raise up their way against me, and encamp round about my tabernacle. He hath put my brethren far from me, and mine acquaintance are verily estranged from me. My kinsfolk have failed, and my familiar friends have forgotten me. They that dwell in mine house, and my maids, count me for a stranger : I am an alien in their sight. I called my servant, and he gave me no answer : I entreated him with my mouth. My breath is strange to my wife, though I entreated for the children's sake of mine own body. Yea, young children despised me ; I arose, and they spake against me. All my inward friends abhorred me : and they whom I loved are turned against me. My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth. Have pity upon me, have pity upon me, O ye my friends ; for the hand of God hath touched me.

Job,
xxi. 22-26.

Shall any teach God knowledge ? seeing he judgeth those that are high. One dieth in his full strength, being wholly at ease and

quiet. His breasts are full of milk, and his bones are moistened with marrow. And another dieth in the bitterness of his soul, and never eateth with pleasure. They shall lie down alike in the dust, and the worms shall cover them.

My foot hath held his steps, his way have I kept, and not declined. Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food. But he is in one mind, and who can turn him? and **what his soul desireth, even that he doeth.** For he performeth the thing that is appointed for me: and many such things are with him. Therefore am I troubled at his presence: when I consider, I am afraid of him. For God maketh my heart soft, and the Almighty troubleth me: because I was not cut off before the darkness, neither hath he covered the darkness from my face.

Job,
xxiii. 11-17.

Surely thou hast spoken in mine hearing, and I have heard the voice of thy words, saying, I am clean without transgression, I am innocent; neither is there iniquity in me. Behold, he findeth occasions against me, he counteth me for his enemy. He putteth my feet in the stocks, he marketh all my paths. Behold, in this thou art not just: I will answer thee, that God is greater than man. Why dost thou strive against him? for **he giveth not account of any of his matters.**

Job,
xxxiii. 8-13.

Who hath given him a charge over the earth? or who hath disposed the whole world? If he set his heart upon man, if he gather unto himself his spirit and his breath; all flesh shall perish together, and man shall turn again unto dust. If now thou hast understanding, hear this: hearken to the voice of my words. Shall even he that hateth right govern? and wilt thou condemn him that is most just? Is it fit to say to a king, Thou art wicked? and to princes, Ye are ungodly? How much less to him that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all are the work of his hands. In a moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away without hand.

Job,
xxxiv. 13-20.

Behold, God exalteth by his power: who teacheth like him? **Who hath enjoined him his way?** or who can say, Thou hast wrought iniquity?

Job,
xxxvi. 22, 23.

Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: **the Lord shall have them in derision.**

Ps. ii. 1-4.

O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. **Out of the mouth of babes and sucklings hast thou ordained strength because**

Ps. viii. 1, 2.

of thine enemies, that thou mightest still the enemy and the avenger.

Ps. xxxiii. 12.

Blessed is the nation whose God is the Lord; and the people **whom he hath chosen** for his own inheritance.

Psalms lxx. 4.

Blessed is the man **whom thou choosest**, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.

Psalms
lxxix. 19-23.

Thou hast known my reproach, and my shame, and my dishonour: mine adversaries are all before thee. Reproach hath broken my heart: and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink. Let their table become a snare before them: and **that which should have been for their welfare, let it become a trap. Let their eyes be darkened**, that they see not; and make their loins continually to shake. Pour out thine indignation upon them, and let thy wrathful anger take hold of them. Let their habitation be desolate; and let none dwell in their tents. For they persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded. Add iniquity unto their iniquity: **and let them not come into thy righteousness.** Let them be blotted out of the book of the living, and not be written with the righteous.

Ps. lxxvi. 10.

Surely **the wrath of man shall praise thee**: the remainder of wrath shalt thou restrain.

Psalms
lxxviii.
67-72.

Moreover **he refused the tabernacle of Joseph, and chose not the tribe of Ephraim: but chose the tribe of Judah**, the mount Zion which he loved. And he built his sanctuary like high palaces, like the earth which he hath established forever. **He chose David also his servant**, and took him from the sheepfolds: from following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance. So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands.

Psalms
lxxxix. 3, 4.

I have made a covenant with **my chosen**, I have sworn unto David my servant, thy seed will I establish forever, and build up thy throne to all generations. Selah.

Ps. cii. 12, 13.

Thou, O Lord, shalt endure forever; and thy remembrance unto all generations. Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, **the set time**, is come.

Ps. cv. 6-27.

O ye seed of Abraham his servant, ye children of Jacob **his chosen**. He is the Lord our God: his judgments are in all the earth. He hath remembered his covenant forever, the word which he commanded to a thousand generations. **Which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an**

everlasting covenant: saying, **Unto thee will I give the land of Canaan**, the lot of your inheritance: when they were but a few men in number; yea, very few, and strangers in it. When they went from one nation to another, from one kingdom to another people; he suffered no man to do them wrong: yea, he reprov'd kings for their sakes; saying, Touch not mine anointed, and do my prophets no harm.

Moreover he called for a famine upon the land: he brake the whole staff of bread. He sent a man before them, even Joseph, who was sold for a servant: whose feet they hurt with fetters: he was laid in iron: until the time that his word came: the word of the Lord tried him. The king sent and loosed him; even the ruler of the people, and let him go free. He made him lord of his house, and ruler of all his substance: to bind his princes at his pleasure; and teach his senators wisdom. Israel also came into Egypt; and Jacob sojourn'd in the land of Ham. And he increased his people greatly; and made them stronger than their enemies. **He turned their heart to hate his people, to deal subtilly with his servants.** He sent Moses his servant; and Aaron whom he had chosen. They shewed his signs among them, and wonders in the land of Ham.

The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. **Thy people shall be willing in the day of thy power**, in the beauties of holiness from the womb of the morning.

Ps. cx. 2, 3.

I will praise thee: for thou hast heard me, and art become my salvation. The stone which the builders refused is become the head stone of the corner. **This is the Lord's doing**; it is marvellous in our eyes.

Psalm
cxviii. 21-23.

Give me understanding, and I shall keep thy law: yea, I shall observe it with my whole heart. **Make me to go in the path of thy commandments**; for therein do I delight. Incline my heart unto thy testimonies, and not to covetousness. Turn away mine eyes from beholding vanity; and quicken thou me in thy way.

Psalm
cxix. 34-37.

The Lord hath **chosen Jacob unto himself**, and Israel **for his peculiar treasure**.

Ps. cxxxv. 4.

Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places.

Ps. cxxxv. 6.

The Lord hath made all things for himself: yea, **even the wicked for the day of evil**.

Prov. xvi. 4.

It is the glory of God to conceal a thing: but the honour of kings is to search out a matter.

Prov. xxv. 2.

The daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. **Except the Lord of hosts had left unto us a very small remnant**, we

Is. i. 8, 9.

Is. vi. 8-13.

should have been as Sodom, and we should have been like unto Gomorrah.

I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

And he said, **Go, and tell this people, hear ye indeed, but understand not; and see ye indeed, but perceive not.** Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate; and the Lord have removed men far away, and there be a great forsaking in the midst of the land. **But yet in it shall be a tenth**, and it shall return, and shall be eaten: as a teil-tree, and as an oak whose substance is in them, when they cast their leaves; so the holy seed shall be the substance thereof.

Is. xiv. 24-27.

The Lord of hosts hath sworn, saying, **Surely as I have thought, so shall it come to pass: and as I have purposed so shall it stand:** that I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders. This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?

Is. xix. 11-16.

Surely the princes of Zoan are fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings? Where are they? where are thy wise men? and let them tell thee now, and let them know what the Lord of hosts hath purposed upon Egypt. The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, even they that are the stay of the tribes thereof. **The Lord hath mingled a perverse spirit in the midst thereof:** and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit. Neither shall there be any work for Egypt, which the head or tail, branch or rush, may do. In that day shall Egypt be like unto women: and it shall be afraid and fear, because of the shaking of the hand of the Lord of hosts, which he shaketh over it.

Isaiah,
xxviii. 9-13.

Whom shall he teach knowledge? and whom shall he make to understand doctrine? **them that are weaned from the milk, and drawn from the breasts.** For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: for with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the

refreshing: yet they would not hear. But the word of the Lord was unto them, precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; **that they might go, and fall backward, and be broken, and snared, and taken.**

Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? he gave them as the dust to his sword, and as driven stubble to his bow. He pursued them, and passed safely; even by the way that he had not gone with his feet. Who hath wrought and done it, **calling the generations from the beginning?** I the Lord, the first, and with the last; I am he.

Is. xli. 2-4.

Thou, Israel, art my servant, Jacob **whom I have chosen**, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant: **I have chosen thee and not cast thee away.**

Is. xli. 8, 9.

I, even I, am the Lord; and beside me there is no saviour. I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God. Yea, before the day was, I am he; and there is none that can deliver out of my hand: **I will work, and who shall let it?**

Isalah,
xliii. 10-13.

Thus saith the Lord, which maketh a way in the sea, and a path in the mighty waters; **which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise:** they are extinct, they are quenched as tow.

Isalah,
xliiii. 16, 17.

They that make a graven image are all of them vanity; and their delectable things shall not profit; and they are their own witnesses; they see not, nor know, that they may be ashamed. . . . The carpenter stretcheth out his rule; he marketh it out with the line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house. He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish it. Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth it, and baketh bread; yea, he maketh a god, and worshippeth it: he maketh it a graven image, and falleth down thereto. He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire: and the residue thereof he maketh a god, even his graven image; he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god.

Isalah,
xliv. 9, 13-20.

They have not known nor understood : for he hath shut their eyes, that they cannot see ; and their hearts, that they cannot understand. And none considereth in his heart, neither is there knowledge nor understanding to say, I have burned part of it in the fire ; yea, also I have baked bread upon the coals thereof ; I have roasted flesh, and eaten it : and shall I make the residue thereof an abomination ? shall I fall down to the stock of a tree ? He feedeth on ashes : a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand ?

Is. xlv. 9-11.

Remember the former things of old : for I am God, and there is none else ; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, **My counsel shall stand, and I will do all my pleasure :** calling a ravenous bird from the east, the man that executeth my counsel from a far country : yea, I have spoken it, I will also bring it to pass ; I have purposed it, I will also do it.

Is. liii. 9, 10.

He made his grave with the wicked, and with the rich in his death ; because he hath done no violence, neither was any deceit in his mouth.

Yet it pleased the Lord to bruise him ; he hath put him to grief : when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and **the pleasure of the Lord shall prosper in his hand.**

Is. liv. 15, 16.

Behold, they shall surely gather together, but not by me : whosoever shall gather together against thee shall fall for thy sake. Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work ; and **I have created the waster to destroy.**

Is. lv. 10, 11.

As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater : so shall my word be that goeth forth out of my mouth : it shall not return unto me void, but it shall accomplish **that which I please**, and it shall prosper in the thing whereto I sent it.

Isaiah,
lxiii. 15-17.

Look down from heaven, and behold from the habitation of thy holiness and of thy glory : where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me ? are they restrained ? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not : thou, O Lord, art our Father, our Redeemer ; thy name is from everlasting. **O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear ?** Return for thy servant's sake, the tribes of thine inheritance.

Jer. i. 4-6.

Then the word of the Lord came unto me, saying, Before I formed thee in the belly, I knew thee ; and **before thou camest**

forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. Then said I, Ah, Lord God! behold, I cannot speak: for I am a child.

Hear, O earth: Behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words nor to my law, but rejected it. To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt-offerings are not acceptable, nor your sacrifices sweet unto me. Therefore thus saith the Lord, **Behold, I will lay stumbling-blocks before this people, and the fathers and the sons together shall fall upon them:** the neighbour and his friends shall perish.

Jer. vi. 19-21.

The Lord shewed me, and behold, two baskets of figs were set before the temple of the Lord, after that Nebuchadnezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon. One basket had very good figs, even like the figs that are first ripe: and the other basket had very naughty figs, which could not be eaten, they were so bad. Then said the Lord unto me, What seest thou, Jeremiah? and I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.

Jer. xxiv.

Again the word of the Lord came unto me, saying, Thus saith the Lord, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, **whom I have sent out of this place into the land of the Chaldeans for their good.** For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up. **And I will give them an heart to know me,** that I am the Lord: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.

And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the Lord, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in his land, and them that dwell in the land of Egypt: and I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them. And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the Lord, saying, Thus saith the Lord to me; Make thee bonds and yokes, and put them upon thy neck. And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the mes-

Jeremiah,
xxvii. 1-7.

sengers which come to Jerusalem unto Zedekiah king of Judah; and command them to say unto their masters, Thus saith the Lord of hosts, the God of Israel; Thus shall ye say unto your masters; I have made the earth, the man and the beast that are upon the ground, by my great power and by my out-stretched arm, **and have given it unto whom it seemed meet unto me.** And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him.

Jeremiah,
xxx. 31-34.

Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; **After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts;** and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

Jeremiah,
xxxii. 37-40.

Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be my people and I will be their God: and **I will give them one heart and one way,** that they may fear me forever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but **I will put my fear in their heart, that they shall not depart from me.**

Jer. l. 17-20.

Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadnezzar king of Babylon hath broken his bones. Therefore thus saith the Lord of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria. And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead. In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: **for I will pardon them whom I reserve.**

Who is he that saith, and it cometh to pass, **when the Lord commandeth it not?** Out of the mouth of the Most High proceedeth not evil and good?

Lamen.
iii. 37, 38.

Therefore say, Thus saith the Lord God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence. **And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:** that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.

Ezekiel,
xi. 17-21.

But as for them whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord God.

Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent: in the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: **I the Lord have spoken and have done it.**

Ezekiel,
xvii. 22-24.

I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries; because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols. **Wherefore I gave them also statutes that were not good,** and judgments whereby they should not live; and I polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb, that I might make them desolate, to the end that they might know that I am the Lord.

Ezekiel,
xx. 23-26.

I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. **A new heart also will I give you,** and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and **cause you to walk in my statutes,** and ye shall keep my judgments, and do them. . . . Then the heathen that are left round about you shall know that I the Lord build the

Ezekiel,
xxxvi. 24-27,
36, 37.

ruined places, and plant that that was desolate : **I the Lord have spoken it, and I will do it.** Thus saith the Lord God ; I will yet for this be inquired of by the house of Israel, to do it for them.

Ezekiel,
xxxvii. 1-14.

The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about : and behold, there were very many in the open valley ; and lo, they were very dry. And he said unto me, Son of man, can these bones live ? and I answered, O Lord God thou knowest. Again he said unto me, **Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord.** Thus saith the Lord God unto these bones ; Behold, I will cause breath to enter into you, and ye shall live : and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live ; and ye shall know that I am the Lord.

So I prophesied as I was commanded : and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above : but there was no breath in them. Then said he unto me, **Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God ; Come from the four winds. O breath, and breathe upon these slain that they may live.** So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

Then he said unto me, Son of man, these bones are the whole house of Israel : behold, they say, Our bones are dried, and our hope is lost : we are cut off for our parts. Therefore prophesy and say unto them, **Thus saith the Lord God ; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.** And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, **and shall put my spirit in you, and ye shall live,** and I shall place you in your own land : then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.

Dan. iv. 1-35.

Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth ; Peace be multiplied unto you. I thought it good to shew the signs and wonders that the high God hath wrought toward me. How great are his signs ! and how mighty are his wonders ! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

I Nebuchadnezzar was at rest in mine house, and flourishing in my palace : I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. Therefore

made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream. Then came in the magicians, the astrologers, the Chaldeans, and the sooth-sayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream, saying, O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof. Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: the leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, and behold, a watcher and an holy one came down from heaven; he cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches. Nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth. Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that **the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.** This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee.

Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered, and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: it is thou, O king, that art grown and become strong: for

thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it ; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field ; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him ; this is the interpretation, O king, and this is the decree of the Most High, which is come upon my lord the king : **that they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee,** till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree roots ; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor ; if it may be a lengthening of thy tranquillity.

All this came upon the king Nebuchadnezzar.

At the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty ? While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken : The kingdom is departed from thee : and they shall drive thee from men, and thy dwelling shall be with the beasts of the field : they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing fulfilled upon Nebuchadnezzar : and **he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.** And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation : and all the inhabitants of the earth are reputed as nothing : and **he doeth according to his will in the army of heaven, and among the inhabitants of the earth : and none can stay his hand, or say unto him, What doest thou ?**

Daniel, xl.
35, 36.

And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end : because it is yet for a time appointed. And the king shall do accord-

ing to his will ; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished : for that that is determined shall be done.

And at that time shall Michael stand up, the great prince which standeth for the children of thy people : and there shall be a time of trouble, such as never was since there was a nation even to that same time : and at that time thy people shall be delivered, **every one that shall be found written in the book.**

Dan. xii. 1.

And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried ; but the wicked shall do wickedly : and **none of the wicked shall understand ;** but the wise shall understand.

Daniel,
xii. 9, 10.

The beginning of the word of the Lord by Hosea. And the Lord said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms ; for the land hath committed great whoredom, departing from the Lord. So he went and took Gomer the daughter of Diblaim ; which conceived, and bare him a son. And the Lord said unto him, Call his name Jezreel ; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel. And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel.

Hosea, i. 2-9.

And she conceived again, and bare a daughter. And God said unto him, **Call her name Lo-ruhamah ;¹ for I will no more have mercy upon the house of Israel ;** but I will utterly take them away. **But I will have mercy upon the house of Judah,** and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

¹ That is,
*Not having
obtained mercy.*

Now when she had weaned Lo-ruhamah, she conceived, and bare a son. Then said God, **Call his name Lo-ammi ;² for ye are not my people, and I will not be your God.**

² That is,
Not my people.
Joel, ii. 32.

And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered : for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, **and in the remnant whom the Lord shall call.**

Thus hath the Lord God shewed unto me ; and behold, he formed grasshoppers in the beginning of the shooting up of the latter growth ; and lo, it was the latter growth after the king's mowings. And it came to pass, that when they had made an end of eating the grass of the land, then I said, O Lord God, forgive, I beseech thee : by whom shall Jacob arise ? for he is small. The Lord repented for this : It shall not be, saith the Lord. Thus hath the Lord God shewed unto me : and behold, the Lord God called

Amos,
vii. 1-9,
and
viii. 1, 2.

to contend by fire, and it devoured the great deep, and did eat up a part. Then said I, O Lord God, cease, I beseech thee: by whom shall Jacob arise? for he is small. The Lord repented for this: This also shall not be, saith the Lord God. Thus he shewed me: and behold, the Lord stood upon a wall made by a plumb-line, with a plumb-line in his hand. And the Lord said unto me, Amos, what seest thou? and I said, A plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel: **I will not again pass by them any more**: and the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword. . . . Thus hath the Lord God shewed unto me; and behold a basket of summer fruit. And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the Lord unto me, **The end is come** upon my people of Israel; **I will not again pass by them any more**.

Amos,
viii. 11, 12.

Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.

Amos,
ix. 8, 9.

Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; **saving that I will not utterly destroy the house of Jacob**, saith the Lord. For lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.

Habakkuk,
ii. 12, 13.

Wo to him that buildeth a town with blood, and establisheth a city by iniquity! Behold, **is it not of the Lord of hosts that the people shall labour in the very fire**, and the people shall weary themselves for very vanity?

Zech. iii. 1, 2.

And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord **that hath chosen Jerusalem** rebuke thee: is not this a brand plucked out of the fire?

Zech. iv. 1-7.

And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick, all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be?

and I said, No, my lord. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, **but by my Spirit**, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: **and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace, unto it.**

And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. **And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications:** and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.

Zechariah,
xii. 9-10.

Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones. And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but **the third shall be left therein.** **And I will bring the third part through the fire,** and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people; and they shall say, The Lord is my God.

Zechariah,
xiii. 7-9.

The burden of the word of the Lord to Israel by Malachi. I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us? **Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, and I hated Esau,** and laid his mountains and his heritage waste for the dragons of the wilderness. Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the Lord of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the Lord hath indignation forever. And your eyes shall see, and ye shall say, The Lord will be magnified from the border of Israel.

Mal. i. 1-5.

And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him, from generation to generation. He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. **He hath filled the hungry with good things, and the rich he hath sent empty away.**

Luke,
i. 46-53.

That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by

John, i. 9-13.

him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, **to them gave he power to become the sons of God**, even to them that believe on his name: which were born, **not of blood, nor of the will of the flesh, nor of the will of man, but of God.**

John, iii. 3-8.

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: **so is every one that is born of the Spirit.**

Luke,
iv. 16-30.

And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath-day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land: **but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.** And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill, whereon their city was

built, that they might cast him down headlong. But he passing through the midst of them went his way.

And he goeth up into a mountain, and calleth unto him **whom he would**: and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils.

Mark,
iii. 13-15.

At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because **thou hast hid these things from the wise and prudent, and hast revealed them unto babes**. Even so, Father, for so it seemed good in thy sight.

Matthew,
xi. 25, 26.

And when much people were gathered together, and were come to him out of every city, he spake by a parable:

Luke,
viii. 4-10.

A sower went out to sow his seed: and as he sowed, some fell by the wayside; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bear fruit an hundredfold. And when he had said these things, he cried, **He that hath ears to hear, let him hear**.

And his disciples asked him, saying, What might this parable be? And he said, **Unto you it is given** to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; **lest at any time they should be converted, and their sins should be forgiven them**,

Mark,
iv. 11, 12.

And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, **but to them it is not given**. For whosoever hath, to him shall be given, and he shall have more abundance: but **whosoever hath not, from him shall be taken away even that he hath**. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not; neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

Matthew,
xiii. 10-15.

John,
vi. 37, 39-45.

All that the Father giveth me shall come to me ; and him that cometh to me I will in no wise cast out. And this is the Father's will which hath sent me, that of all **which he hath given me** I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life : and I will raise him up at the last day. The Jews then murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus the son of Joseph, whose father and mother we know ? how is it then that he saith, I came down from heaven ? Jesus therefore answered and said unto them, Murmur not among yourselves. **No man can come to me, except the Father which hath sent me draw him :** and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

John,
vi. 61-71.

When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you ? What and if ye shall see the Son of man ascend up where he was before ? It is the Spirit that quickeneth ; the flesh profiteth nothing : the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that **no man can come unto me, except it were given unto him of my Father.**

From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away ? Then Simon Peter answered him, Lord, to whom shall we go ? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. Jesus answered them, **Have not I chosen you twelve, and one of you is a devil ?** He spake of Judas Iscariot the son of Simon : for he it was that should betray him, being one of the twelve.

Matthew,
xv. 10-11.

And he called the multitude, and said unto them, Hear, and understand : not that which goeth into the mouth defileth a man ; but that which cometh out of the mouth, this defileth a man. Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended after they heard this saying ? But he answered and said, **Every plant, which my heavenly Father hath not planted, shall be rooted up.** Let them alone : they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

John,
viii. 21-24.

Then said Jesus again unto them, I go my way, and **ye shall seek me, and shall die in your sins :** whither I go, ye cannot come. Then said the Jews, Will he kill himself ? because he saith, Whither I go, ye cannot come. And he said unto them, Ye are from beneath ; I am from above : ye are of this world ; I am not

of this world. I said therefore unto you, that ye shall die in your sins : for if ye believe not that I am he, ye shall die in your sins.

In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes : even so, Father ; for so it seemed good in thy sight.

And as Jesus passed by, he saw a man which was blind from his birth,

And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind ? Jesus answered, Neither hath this man sinned, nor his parents : **but that the works of God should be made manifest in him.**

Jesus heard that they had cast him out : and when he had found him, he said unto him, Dost thou believe on the Son of God ? He answered and said, Who is he, Lord, that I might believe on him ? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him.

And Jesus said, For judgment I am come into this world ; that they which see not might see, **and that they which see might be made blind.** And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also ? Jesus said unto them, If ye were blind, ye should have no sin : but now ye say, We see ; therefore your sin remaineth.

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sister sent unto him, saying, Lord, behold, he whom thou lovest is sick. When Jesus heard that, he said, This sickness is not unto death, **but for the glory of God,** that the Son of God might be glorified thereby.

Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was. Then after that saith he to his disciples, Let us go into Judea again.

Then said one unto him, Lord, are there few that be saved ? And he said unto them, Strive to enter in at the strait gate : for many, I say unto you, will seek to enter in, and shall not be able. **When once the Master of the house is risen up, and hath shut to the door,** and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us ; and he shall answer and say unto you, I know you not whence ye are : then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are ; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the king-

Luke, x. 21.

John,
ix. 1-3,
35-41.

John, xi. 1-7.

Luke,
xiii. 23-30.

dom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And behold, there are last which shall be first; and there are first which shall be last.

Luke,
xvii. 34-36.

I tell you, in that night there shall be two men in one bed; **the one shall be taken, and the other shall be left.** Two women shall be grinding together; **the one shall be taken, and the other left.** Two men shall be in the field; **the one shall be taken, and the other left.**

Matthew,
xix. 10, 11.

His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. But he said unto them, All men cannot receive this saying, **save them to whom it is given.**

Matthew,
xx. 20-23.
(And Mark,
x. 40.)

Then came to him the mother of Zebedee's children, with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it **shall be given to them for whom it is prepared of my Father.**

Luke,
xix. 41-44.

And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, **at least in this thy day,** the things which belong unto thy peace! **but now they are hid from thine eyes.** For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation.

Matt. xxi. 42.

Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: **this is the Lord's doing,** and it is marvellous in our eyes?

Matt. xxii. 14.

Many are called, but few are **chosen.**

Matthew,
xxiii. 29-36.

Wo unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then

the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation.

But though he had done so many miracles before them, yet they believed not on him: that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? **Therefore they could not believe,** because that Esaias said again, **He hath blinded their eyes, and hardened their heart;** that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias, when he saw his glory, and spake of him.

John,
xii. 37-41.

And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together **his elect** from the four winds, from one end of heaven to the other.

Matthew,
xxiv. 30, 31,
40, 41.

Then shall two be in the field: **the one shall be taken, and the other left,** Two women shall be grinding at the mill; **the one shall be taken, and the other left.**

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom **prepared for you from the foundation of the world.**

Matthew,
xxv. 31-34.

If ye know these things, happy are ye if ye do them.

I speak not of you all: **I know whom I have chosen:** but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

John,
xiii. 17, 18.

Behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth **as it was determined:** but wo unto that man by whom he is betrayed!

Luke,
xxii. 21, 22.

Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things

John,
xv. 14-19.

that I have heard of my Father, I have made known unto you. Ye have not chosen me, **but I have chosen you**, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, **but I have chosen you out of the world**, therefore the world hateth you.

Jehn,
xvii. 1, 2,
6-12, 24.

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life **to as many as thou hast given him**.

I have manifested thy name unto the men **which thou gavest me out of the world**: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee: for I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: **I pray not for the world, but for them which thou hast given me**; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name **those whom thou hast given me**, that they may be one, as we are. While I was with them in the world, I kept them in thy name: **those that thou gavest me** I have kept, and none of them is lost, **but the son of perdition**: that the scripture might be fulfilled. . . . Father, I will that they also **whom thou hast given me** be with me where I am; that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world.

Matthew,
xxvi. 47,
51-56.

And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. . . . And behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and struck a servant of the high priest, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword, shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? **But how then shall the scriptures be fulfilled, that thus it must be?** In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. **But all this was done, that the scriptures of the**

prophets might be fulfilled. Then all the disciples forsook him and fled.

The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, **Thou couldst have no power at all against me, except it were given thee from above:** therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend. Whosoever maketh himself a king speaketh against Cæsar.

John,
xix. 7-12.

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it whose it shall be: **that the scripture might be fulfilled,** which saith, They parted my raiment among them, and for my vesture they did cast lots. **These things therefore the soldiers did.**

John,
xix. 23, 24.

After this, Jesus knowing that all things were now accomplished, **that the scripture might be fulfilled,** saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high day) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs; but one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. And he that saw it, bare record, and his record is true: and he knoweth that he saith true, that ye might believe. **For these things were done, that the scripture should be fulfilled,** A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.

John,
xix. 28-37.
(And
Ps. lxxix. 21.)

When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, **which the Father hath put in his own power.**

Acts, i. 6, 7.

Acts,
i. 21-26.

Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, **shew whether of these two thou hast chosen**, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

Acts,
ii. 22, 23.

Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: **him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.**

Acts,
ii. 38, 39.

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even **as many as the Lord our God shall call.**

Acts, ii. 47.

And the Lord added to the church daily **such as should be saved.**

Acts,
iii. 12-15,
17, 18.

And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. . . . And now, brethren, **I wot that through ignorance ye did it**, as did also your rulers. But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, **he hath so fulfilled.**

Acts,
iv. 24-28.

And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven and earth, and the sea, and all that in them is: who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles,

and the people of Israel, were gathered together, for to do **whatsoever thy hand and thy counsel determined before to be done.**

The God of our fathers raised up Jesus, whom ye slew and hanged on a tree: him hath God exalted with his right hand to be a Prince and a Saviour, **for to give repentance** to Israel, and forgiveness of sins.

Acts,
v. 30, 31.

And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus: for behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests, to bind all that call on thy name. But the Lord said unto him, Go thy way: **for he is a chosen vessel unto me**, to bear my name before the Gentiles, and kings, and the children of Israel. For I will shew him how great things he must suffer for my name's sake.

Acts,
ix. 10-16.

Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses **chosen before of God**, even to us, who did eat and drink with him after he rose from the dead.

Acts,
xi. 40, 41.

And the apostles and brethren that were in Judea, heard that the Gentiles had also received the word of God. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles **granted repentance unto life.**

Acts,
xi. 1, 18-21.

Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word **to none but unto the Jews only.** And some of them were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. **And the hand of the Lord was with them:** and a great number believed, and turned unto the Lord.

Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, **Separate me Barnabas and Saul, for the work whereunto I have called them.**

Acts,
xiii. 1, 2.

Then Paul stood up, and beckoning with his hand, said, Men of Israel, and ye that fear God, give audience. The God of this people of Israel **chose** our fathers, and exalted the people when

Acts,
xiii. 16, 17.

they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

Acts,
xiii. 40, 41.

Beware lest that come upon you, which is spoken of in the prophets; **Behold, ye despisers, and wonder, and perish:** for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

Acts,
xiii. 44-48.

And the next sabbath-day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, **It was necessary that the word of God should first have been spoken to you:** but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles: for so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and **as many as were ordained to eternal life believed.**

Acts, xv. 14.

Simeon hath declared how God at the first did visit the Gentiles, **to take out of them a people for his name.**

Acts,
xvi. 13, 14.

And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: **whose heart the Lord opened,** that she attended unto the things which were spoken of Paul.

Acts,
xxi. 40, and
xxii. 1-15.

And when he had given him license, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

Men, brethren, and fathers, hear ye my defence which I make now unto you. (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,) I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. And I persecuted this way unto the death, binding and delivering into prisons both men and women. As also the high priest doth bear me witness, and all the estate of the elders; from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished. And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul,

why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest? And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do.

And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said, **The God of our fathers hath chosen thee**, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard.

And it came to pass, that after three days Paul called the chief of the Jews together: And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. And some believed the things which were spoken, and some believed not. And when they agreed not among themselves, they departed, after that Paul had spoken one word; well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, **Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:** for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God. To all that be in Rome, beloved of God, **called to be saints:** Grace to you, and peace from God our Father, and the Lord Jesus Christ.

As by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life. For **as by one man's disobedience many were made sinners**, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.

Acts,
xxviii. 17,
23-28.

Rom. i. 1, 7.

Romans,
v. 18-21.

Romans,
viii. 28-30.

We know that all things work together for good to them that love God, **to them who are the called according to his purpose.** For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover **whom he did predestinate, them he also called :** and whom he called, them he also justified : and whom he justified, them he also glorified.

Romans, ix.

I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh : who are Israelites ; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises ; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen. Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel : neither, because they are the seed of Abraham, are they all children : but, **In Isaac shall thy seed be called.** That is, They which are the children of the flesh, these are not the children of God ; but **the children of the promise** are counted for the seed. For this is the word of promise, At this time will I come, and Sarah shall have a son. And not only this ; but when Rebecca also had conceived by one, even by our father Isaac, (for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, **not of works, but of him that calleth ;**) it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated.

What shall we say then ? Is there unrighteousness with God ? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, **but of God that sheweth mercy.** For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, **and whom he will, he hardeneth.**

Thou wilt say then unto me, Why doth he yet find fault ? for who hath resisted his will ?

Nay but, O man, who art thou that repliest against God ? Shall the thing formed say to him that formed it, Why hast thou made me thus ? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour ? What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction : and that he might make known the

riches of his glory on the vessels of mercy, **which he had afore prepared unto glory, even us, whom he hath called**, not of the Jews only, but also of the Gentiles? As he saith also in Osee, I will call them My people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called, The children of the living God. Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, **a remnant shall be saved**: for he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth. And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrah.

What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone: as it is written, Behold, I lay in Sion a stumbling-stone and rock of offence: and whosoever believeth on him shall not be ashamed.

I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. **God hath not cast away his people which he foreknew.** Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? **I have reserved to myself seven thousand men**, who have not bowed the knee to the image of Baal. Even so then at this present time also there is **a remnant** according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but **the election** hath obtained it, and the rest were blinded (according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them: let their eyes be darkened, that they may not see, and bow down their back alway.

I say then, Have they stumbled that they should fall? God forbid: **but rather through their fall salvation is come unto the Gentiles**, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For I speak

Romans, xi.

to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office : if by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead ? For if the first fruit be holy, the lump is also holy : and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree ; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well ; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear : for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God : on them which fell, severity ; but toward thee, goodness, if thou continue in his goodness : otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in : for God is able to graff them in again. For if thou wert cut out of the olive-tree which is wild by nature, and wert grafted contrary to nature into a good olive-tree ; how much more shall these, which be the natural branches, be grafted into their own olive-tree ? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits that **blindness in part is happened to Israel, until the fulness of the Gentiles be come in.** And so all Israel shall be saved : as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob : for this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes : but as touching the election, they are beloved for the fathers' sakes. **For the gifts and calling of God are without repentance.** For as ye in times past have not believed God, yet have now obtained mercy through their unbelief ; even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all.

O the depth of the riches both of the wisdom and knowledge of God ! how unsearchable are his judgments, and his ways past finding out ! For who hath known the mind of the Lord ? or who hath been his counsellor ? Or who hath first given to him, and it shall be recompensed unto him again ? For of him, and through him, and to him, are all things : to whom be glory forever. Amen.

Romans,
xii. 3-8.

I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think ; but to think soberly, **according as God hath dealt to**

every man the measure of faith. For as we have many members in one body, and all members have not the same office : so we, being many, are one body in Christ, and every one members one of another. Having then gifts, differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith ; or ministry, let us wait on our ministering : or he that teacheth, on teaching : or he that exhorteth, on exhortation : he that giveth, let him do it with simplicity : he that ruleth, with diligence ; he that sheweth mercy, with cheerfulness.

Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

1 Corinth.
i. 1, 2, 9.

For Christ sent me not to baptize, but to preach the gospel : not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish, foolishness ; but unto us which are saved, it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise ? where is the scribe ? where is the disputer of this world ? hath not God made foolish the wisdom of this world ? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom : but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness ; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men ; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called : but God hath chosen the foolish things of the world to confound the wise ; and God hath chosen the weak things of the world to confound the things which are mighty ; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are : that no flesh should glory in his presence.

1 Corinth.
i. 17-29.

Now this I say, that every one of you saith, I am of Paul ; and I of Apollos ; and I of Cephas ; and I of Christ.

Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man ? I have planted, Apollos watered : but God gave the increase. So then, neither is he that planteth anything, neither he that watereth :

1 Corinth.
i. 12, and
iii. 5-9.

but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward, according to his own labour. For we are labourers together with God: ye are God's husbandry, ye are God's building.

1 Corinth.
iv. 6, 7.

And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes: that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. For **who maketh thee to differ from another?** and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

1 Corinth.
vii. 7, 22-24.

For I would that all men were even as I myself. **But every man hath his proper gift of God**, one after this manner, and another after that. . . . He that is called in the Lord, being a servant, is the Lord's freeman: likewise also, he that is called, being free, is Christ's servant. Ye are bought with a price; be not ye the servants of men. Brethren, let every man, wherein **he is called**, therein abide with God.

1 Corinth.
xii. 1-11, 17,
18, 27, 28.

Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that **no man can say that Jesus is the Lord, but by the Holy Ghost.**

Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the self-same Spirit, **dividing to every man severally as he will.** If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, **as it hath pleased him.** Now ye are the body of Christ, and members in particular. And **God hath set some in the church**, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues.

1 Corinth.
xv. 9, 10.

I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But **by the grace of God I am what I am**; and his grace which was bestowed upon me, was not in vain; but I laboured more abundantly

than they all: yet not I, but the grace of God which was with me.

Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, **in them that are saved, and in them that perish**: to the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?

2 Corinth.
ii. 14-16.

Ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it; and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But **when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his son in me**, that I might preach him among the heathen; immediately I conferred not with flesh and blood.

Gal. i. 13-16.

The gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; (for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles.)

Gal. ii. 7, 8.

Paul, an apostle of Jesus Christ **by the will of God**, to the saints which are at Ephesus, and to the faithful in Christ Jesus: Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: **according as he hath chosen us in him before the foundation of the world**, that we should be holy and without blame before him in love: **having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will**, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, **according to his good pleasure which he hath purposed in himself**: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance, **being predestinated according to the purpose of him who worketh all things after the counsel of his own will**: that we should be to the praise of his glory, who first trusted in Christ.

Eph. i. 1-12.

And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom

Eph. ii. 1-10.

also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; (**by grace ye are saved;**) and hath raised us up together, and made us sit together in heavenly places, in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us, through Christ Jesus. For by grace are ye saved, through faith; **and that not of yourselves: it is the gift of God:** not of works, lest any man should boast. **For we are his workmanship,** created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Ephesians,
iii. 8-11.

Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, **according to the eternal purpose** which he purposed in Christ Jesus our Lord.

Philippians,
ii. 12, 13.

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. **For it is God which worketh in you both to will and to do of his good pleasure.**

1 Thessalon.
i. 2-4.

We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; knowing, brethren beloved, **your election of God.**

2 Thessalon.
ii. 8-14.

And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. **And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.** But we are bound to give thanks alway to God for you, brethren beloved of the Lord, **because God hath from the beginning chosen you to salvation,** through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

2 Timothy,
i. 8-10.

Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of

the gospel according to the power of God ; who hath saved us, and called us with an holy calling, **not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began :** but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.

Shun profane and vain babblings : for they will increase unto more ungodliness. And their word will eat as doth a canker ; of whom is Hymeneus and Philetus ; who concerning the truth have erred, saying that the resurrection is past already ; and overthrow the faith of some. Nevertheless **the foundation of God standeth sure**, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

2 Timothy,
ii. 16-19.

The servant of the Lord must not strive ; but be gentle unto all men, apt to teach, patient ; in meekness instructing those that oppose themselves ; **if God peradventure will give them repentance** to the acknowledging of the truth ; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

2 Timothy,
ii. 24-26.

Both he that sanctifieth and they who are sanctified, are all of one : for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children **which God hath given me.**

Hebrews,
ii. 11-13.

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. **Of his own will** begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.

James,
i. 17, 18.

My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment ; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place ; and say to the poor, Stand thou there, or sit here under my footstool ; are ye not then partial in yourselves, and are become judges of evil thoughts ? Hearken, my beloved brethren, **hath not God chosen the poor of this world** rich in faith, and heirs of the kingdom which he hath promised to them that love him ? But ye have despised the poor.

James,
ii. 1-6.

Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, **elect according to the foreknowledge of God the Father**, through

1 Peter,
i. 1, 2.

1 Peter,
ii. 6-10.

sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded.

Unto you therefore which believe, he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: **wherunto also they were appointed.** But ye are **a chosen generation**, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

1 Peter, v. 10.

The God of all grace, **who hath called us unto his eternal glory by Christ Jesus**, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

Jude, 3, 4.

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered to the saints. For there are certain men crept in unawares, **who were before of old ordained to this condemnation**, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

Rev. i. 12-18.

I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and behold, I am alive forevermore, Amen; **and have the keys of hell and of death.**

Rev. iv. 6-11.

And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and

they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth forever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth forever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, **and for thy pleasure they are and were created.**

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. . . . **And it was given unto him to make war with the saints, and to overcome them;** and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, **whose names are not written in the book of life** of the Lamb slain from the foundation of the world.

Revelation,
xiii. 1, 2, 7, 8.

And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

Rev. xvii.

So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet-colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads, and ten horns. The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, **(whose names were not written in the book of life from the foundation of the world,)** when they behold the beast that was, and is not, and yet is. And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings: five are fallen, and

one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. **For God hath put in their hearts to fulfil his will,** and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

Revelation,
xx. 12-15.

I saw the dead, small and great, stand before God; and the books were opened: **and another book was opened, which is the book of life:** and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

Revelation,
xxi. 23-27.

The city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; **but they which are written in the Lamb's book of life.**

VII.

God's Regard for his own Glory.

The heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And **God blessed the seventh day, and sanctified it**: because that in it he had rested from all his work which God created and made.

Gen. ii. 1-3.

And the Lord said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land. And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. But Pharaoh shall not hearken unto you, **that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt, by great judgments. And the Egyptians shall know that I am the Lord**, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

Ex. vii. 1-6.

And Moses and Aaron did as the Lord commanded them, so did they.

And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me. For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; **that thou mayest know that there is none like me in all the earth.** For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. And in very deed for this cause have I raised thee up, **for to show in thee my power; and that my name may be declared throughout all the earth.** As yet exaltest thou thyself against my people, that thou wilt not let them go? Behold, to-morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.

Exodus,
ix. 13-18.

And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. And the heart of Pharaoh was hardened,

Exodus,
ix. 34, 35,
and
x. 1-4.

neither would he let the children of Israel go; as the Lord had spoken by Moses.

And the Lord said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, **that I might shew thee my signs before him**: and that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them: **that ye may know how that I am the Lord.**

And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the Lord God of the Hebrews, How long wilt thou refuse to humble thyself before me? Let my people go, that they may serve me. Else, if thou refuse to let my people go, behold, tomorrow will I bring the locusts into thy coast.

Exodus,
xiv. 1-10,
15-18.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea. For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in. And I will harden Pharaoh's heart, that he shall follow after them; **and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the Lord.** And they did so.

And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? And he made ready his chariot, and took his people with him: and he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand. But the Egyptians pursued after them (all the horses and chariots of Pharaoh, and his horsemen, and his army) and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon. And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the Lord.

And the Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward: but lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea. And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: **and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I am the Lord,** when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

When the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground : and when the children of Israel saw it, they said one to another, It is manna : for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat.

Exodus,
xvi. 14-26.

This is the thing which the Lord hath commanded, Gather of it every man according to his eating : an omer for every man according to the number of your persons, take ye every man for them which are in his tents. And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack : they gathered every man according to his eating. And Moses said, Let no man leave of it till the morning. Notwithstanding, they hearkened not unto Moses ; but some of them left of it until the morning, and it bred worms, and stank : and Moses was wroth with them. And they gathered it every morning, every man according to his eating : and when the sun waxed hot it melted.

And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man : and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To-morrow is **the rest of the holy sabbath unto the Lord** ; bake that which ye will bake to-day, and seethe that ye will seethe ; and that which remaineth over, lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade : and it did not stink, neither was there any worm therein. And Moses said, Eat that to-day ; for to-day is a sabbath unto the Lord ; **to-day ye shall not find it in the field.** Six days ye shall gather it ; **but on the seventh day, which is the sabbath, in it there shall be none.**

And the Lord said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes, and be ready against the third day ; for the third day the Lord will come down in the sight of all the people upon mount Sinai. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it : whosoever toucheth the mount shall be surely put to death : **there shall not a hand touch it, but he shall surely be stoned or shot through : whether it be beast or man, it shall not live :** when the trumpet soundeth long, they shall come up to the mount.

Exodus,
xix. 10-25,
and
xx. 1-11.

And Moses went down from the mount unto the people, and sanctified the people ; and they washed their clothes. And he said unto the people, Be ready against the third day : come not at your wives.

And it came to pass on the third day in the morning, that

there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And the Lord came down upon mount Sinai, on the top of the mount; and the Lord called Moses up to the top of the mount; and Moses went up. And the Lord said unto Moses, Go down, charge the people, **lest they break through unto the Lord to gaze, and many of them perish.** And let the priests also which come near to the Lord, sanctify themselves, **lest the Lord break forth upon them.** And Moses said unto the Lord, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it. And the Lord said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the Lord, lest he break forth upon them. So Moses went down unto the people, and spake unto them.

And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love, and keep my commandments.

Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

Remember the sabbath-day to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath-day, and hallowed it.

And all the people saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when

the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. And Moses said unto the people, Fear not: for God is come to prove you, and **that his fear may be before your faces, that ye sin not.**

He that sacrificeth unto any god, save unto the Lord only, **he shall be utterly destroyed.**

Ex. xxii. 20.

In all things that I have said unto you, be circumspect: **and make no mention of the name of other gods,** neither let it be heard out of thy mouth.

Exodus,
xxiii. 13-19.

Three times thou shalt keep a feast unto me in the year. Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: **and none shall appear before me empty**;) and the feast of harvest, the first-fruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field. **Three times in the year all thy males shall appear before the Lord God.** Thou shalt not offer the blood of my sacrifice with leavened bread: neither shall the fat of my sacrifice remain until the morning. **The first of the first-fruits of thy land thou shalt bring into the house of the Lord thy God.**

Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the first-born of thy sons shalt thou give unto me.

Ex. xxii. 29.

Moreover, the Lord spake unto Moses, saying, Take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels, and of cassia five hundred shekels, after the shekel of the sanctuary, and of oil-olive an hin: and thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil. And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, and the table and all his vessels, and the candlestick and his vessels, and the altar of incense, and the altar of burnt-offering with all his vessels, and the laver and his foot. And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy. And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office. And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations. **Upon man's flesh shall it not be poured,** neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you. **Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people.**

Exodus,
xxx. 22-38.

And the Lord said unto Moses, Take unto thee sweet spices, stacte, and onychia, and galbanum; these sweet spices with pure frankincense: of each there shall be a like weight: and thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy: and thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy. And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the Lord. **Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.**

Exodus,
xxxii. 12-17.

And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, **Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.**

Ye shall keep the sabbath therefore: for it is holy unto you. **Every one that defileth it shall surely be put to death:** for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done, but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath-day he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed.

Exodus,
xxxii. 1-7,
19-29.

And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And Aaron said unto them, Break off the golden ear-rings which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people brake off the golden ear-rings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graven tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To-morrow is a feast to the Lord. And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings: and the people sat down to eat and to drink, and rose up to play.

And the Lord said unto Moses, Go, get thee down: for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves.

And it came to pass as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it. And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them? And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief. For they said unto me, Make us gods which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf.

And when Moses saw that the people were naked, (for Aaron had made them naked unto their shame among their enemies,) then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, **Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.** And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. For Moses had said, Consecrate yourselves to-day to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: but ye shall destroy their altars, break their images, and cut down their groves: **for thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God.**

Exodus,
xxxiv. 12-14.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat. And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it. For whosoever eateth the fat of the beast, **of which men offer an offering made by fire unto the Lord,** even the soul that eateth it shall be cut off from his people.

Leviticus,
vii. 22-27.

Moreover, ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings. **Whosoever soul it be that catcheth any manner of blood, even that soul shall be cut off from his people.**

Lev. x. 1-3.

And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord. Then Moses said unto Aaron, This is it that the Lord spake, saying, **I will be sanctified in them that come nigh me, and before all the people I will be glorified.** And Aaron held his peace.

Leviticus,
xviii. 21.

Thou shalt not let any of thy seed pass through the fire to Molech, **neither shalt thou profane the name of thy God**; I am the Lord.

Lev. xix. 12.

And ye shall not swear by my name falsely, **neither shalt thou profane the name of thy God**; I am the Lord.

Leviticus,
xix. 23-25.

And when ye shall come into the land, and shall have planted all manner of trees for food; then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of. But in the fourth year **all the fruit thereof shall be holy to praise the Lord withal.** And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I am the Lord your God.

Lev. xix. 30.

Ye shall keep my sabbaths, and reverence my sanctuary; I am the Lord.

Lev. xx. 1-5.

And the Lord spake unto Moses, saying, Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech, he shall surely be put to death: the people of the land shall stone him with stones. And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, **to defile my sanctuary, and to profane my holy name.** And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not; then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

Leviticus,
xxi. 10-24.

He that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head nor rend his clothes; neither shall he go in to any dead body, nor defile himself for his father or for his mother; neither shall he go out of the sanctuary, **nor profane the sanctuary of his God**; for the crown of the anointing oil of his God is upon him: I am the Lord. And he shall take a wife in her virginity. A widow, or a divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife. Neither shall he profane his seed among his people: **for I the Lord do sanctify him.**

And the Lord spake unto Moses, saying, Speak unto Aaron, saying, Whosoever he be of thy seed in their generations that hath any blemish, let him not approach to offer the bread of his God : for whatsoever man he be that hath a blemish, he shall not approach : a blind man, or a lame, or he that hath a flat nose, or anything superfluous, or a man that is broken-footed, or broken-handed, or crook-backed, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken ; **no man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the Lord made by fire ; he hath a blemish, he shall not come nigh to offer the bread of his God.** He shall eat the bread of his God, both of the most holy, and of the holy. Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish ; **that he profane not my sanctuaries : for I the Lord do sanctify them.**

And Moses told it unto Aaron, and to his sons, and unto all the children of Israel.

And the Lord spake unto Moses, saying, Speak unto Aaron, and to his sons, that they separate themselves from the holy things of the children of Israel, **and that they profane not my holy name** in those things which they hallow unto me : I am the Lord. Say unto them, Whosoever he be of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the Lord, **having his uncleanness upon him, that soul shall be cut off from my presence : I am the Lord.**

Leviticus,
xxii. 1-3.

And the Lord spake unto Moses, saying, Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever he be of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his free-will-offerings, which they will offer unto the Lord for a burnt-offering : ye shall offer at your own will a male without blemish of the beeves, of the sheep, or of the goats. But whatsoever hath a blemish, that shall ye not offer : for it shall not be acceptable for you. And whosoever offereth a sacrifice of peace-offerings unto the Lord to accomplish his vow, or a free-will-offering in beeves, or sheep, **it shall be perfect to be accepted : there shall be no blemish therein.** Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the Lord, nor make an offering by fire of them upon the altar unto the Lord. Either a bullock or a lamb that hath anything superfluous or lacking in his parts, that mayest thou offer for a free-will-offering ; but for a vow it shall not be accepted. Ye shall not offer unto the Lord that which is bruised, or crushed, or broken, or cut ; neither shall ye make any offering thereof in your land. Neither from a stranger's hand shall ye offer the bread of your God of any of these ; because their corruption is in them, and blemishes be in them : they shall not be accepted for you.

Leviticus,
xxii. 17-25.

Leviticus,
xxii. 31, 32.

Therefore shall ye keep my commandments, and do them : I am the Lord. **Neither shall ye profane my holy name ; but I will be hallowed among the children of Israel : I am the Lord which hallow you.**

Leviticus,
xxiv. 10-16.

And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel ; and this son of the Israelitish woman and a man of Israel strove together in the camp ; and the Israelitish woman's son blasphemed the name of the LORD, and cursed ; and they brought him unto Moses : (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan :) and they put him in ward, that the mind of the Lord might be shewed them.

And the Lord spake unto Moses, saying, Bring forth him that hath cursed without the camp ; and let all that heard him lay their hands upon his head, and let all the congregation stone him. And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. **And he that blasphemeth the name of the Lord, he shall surely be put to death,** and all the congregation shall certainly stone him : **as well the stranger, as he that is born in the land,** when he blasphemeth the name of the LORD, shall be put to death.

Leviticus,
xxvi. 1, 2.

Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it : **for I am the Lord your God.**

Ye shall keep my sabbaths, and reverence my sanctuary : I am the Lord.

Numbers,
i. 48-51.

The Lord had spoken unto Moses, saying, Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel ; but thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that belong to it : they shall bear the tabernacle, and all the vessels thereof, and they shall minister unto it, and shall encamp round about the tabernacle. And when the tabernacle setteth forward, the Levites shall take it down ; and when the tabernacle is to be pitched, the Levites shall set it up : **and the stranger that cometh nigh shall be put to death.**

Numbers,
iv. 1-4, 15,
17-20.

And the Lord spake unto Moses and unto Aaron, saying, Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers : from thirty years old and upward, even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation. This shall be the service of the sons of Kohath in the tabernacle of the congregation, about the most holy things. . . . And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward ; after that, the sons of Kohath shall come to bear it : **but**

they shall not touch any holy thing, lest they die. These things are the burden of the sons of Kohath in the tabernacle of the congregation. . . . And the Lord spake unto Moses and unto Aaron, saying, Cut ye not off the tribe of the families of the Kohathites from among the Levites: but thus do unto them, that they may live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden: **but they shall not go in to see when the holy things are covered, lest they die.**

And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.

Numbers,
xiv. 11-23.

And Moses said unto the Lord, **Then the Egyptians shall hear it,** (for thou broughtest up this people in thy might from among them;) and they will tell it to the inhabitants of this land: for they have heard that thou Lord art among this people, that thou Lord art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day-time in a pillar of a cloud, and in a pillar of fire by night.

Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness. And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, The Lord is long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.

And the Lord said, I have pardoned according to thy word: **but as truly as I live, all the earth shall be filled with the glory of the Lord.** Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, have tempted me now these ten times, and have not hearkened to my voice; surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it.

The soul that doeth aught presumptuously, whether he be born in the land, or a stranger, **the same reproacheth the Lord;** and that soul shall be cut off from among his people. **Because he hath despised the word of the Lord,** and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him.

Numbers,
xv. 30-36.

And while the children of Israel were in the wilderness, they

found a man that gathered sticks upon the sabbath-day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses.

Numbers,
xxv. 1-5.

And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. And Israel joined himself unto Baal-peor: and the anger of the Lord was kindled against Israel. **And the Lord said unto Moses, Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel,** And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor.

Deuteron.
iv. 23, 24.

Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, or the likeness of anything which the Lord thy God hath forbidden thee. For the Lord thy God is a consuming fire, **even a jealous God.**

Deuteron.
vi. 12-15.

Beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage. Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name. Ye shall not go after other gods, of the gods of the people which are round about you; **(for the Lord thy God is a jealous God among you;)** lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth.

Deuteron.
xiii. 6-16.

If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: but thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. And thou shalt stone him with stones that he die; because he hath sought to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt from the house of bondage. And all Israel shall hear, and fear, and shall do no more any such wickedness as this is, among you.

If thou shalt hear say in one of thy cities, which the Lord thy God hath given thee to dwell there, saying, Certain men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known; then shalt thou inquire, and make search, and ask diligently; and behold, if it be truth, and the thing certain, that such abomination is wrought among you; thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword. And thou shalt gather all the spoil of it in the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, **for the Lord thy God**: and it shall be an heap forever; it shall not be built again.

But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, **and lightly esteemed the Rock of his salvation. They provoked him to jealousy with strange gods, with abominations provoked them him to anger.** They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.

Deuteron.
xxxii. 15-27.

And when the Lord saw it, he abhorred them, because of the provoking of his sons, and of his daughters. And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith. They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation. For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. I will heap mischiefs upon them; I will spend mine arrows upon them. They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust. The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs. I said, I would scatter them into corners, I would make the remembrance of them to cease from among men; **were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the Lord hath not done all this.**

And the Lord spake unto Moses, saying, Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan which I give unto the children of Israel for a possession: and die

Deuteron.
xxxii. 48-51.

Judges,
vii. 1-8.

in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Horeb, and was gathered unto his people: because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; **because ye sanctified me not** in the midst of the children of Israel.

Then Jerubbaal (who is Gideon,) and all the people that were with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley. And the Lord said unto Gideon. The people that are with thee are too many for me to give the Midianites into their hands, **lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.** Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand. And the Lord said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there; and it shall be that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go. So he brought down the people unto the water: and the Lord said unto Gideon; Every one that lapped of the water with his tongue as a dog lapped, him shalt thou set by himself: likewise every one that boweth down upon his knees to drink. And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water. And the Lord said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place.

So the people took victuals in their hand, and their trumpets: and he sent all the rest of Israel every man unto his tent, and retained those three hundred men.

1 Samuel,
ii. 27-32.

And there came a man of God unto Eli, and said unto him, Thus saith the Lord, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house? And did I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel? Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people.

Wherefore the Lord God of Israel saith, **I said indeed that thy house, and the house of thy father, should walk before me forever: but now the Lord saith, Be it far from me; for**

them that honour me I will honour, and they that despise me shall be lightly esteemed. Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house. And thou shalt see an enemy in my habitation, in all the wealth which God shall give Israel: and there shall not be an old man in thine house forever.

And the Philistines took the ark of God, and brought it from Eben-ezer unto Ashdod. When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon.

1 Samuel, v.
and
vi. 1, 2, 10-12.

And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the Lord. And they took Dagon, and set him in his place again. And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord: and the head of Dagon, and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him.

Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day.

But the hand of the Lord was heavy upon them of Ashdod, and he destroyed them, and smote them with emerods, even Ashdod, and the coasts thereof. And when the men of Ashdod saw that it was so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god. They sent therefore, and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about thither. And it was so, that after they had carried it about, the hand of the Lord was against the city with a very great destruction: and he smote the men of the city both small and great, and they had emerods in their secret parts.

Therefore they sent the ark of God to Ekron. And it came to pass as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people. So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there. And the men that died not, were smitten with the emerods: and the cry of the city went up to heaven.

And the ark of the Lord was in the country of the Philistines seven months. And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the Lord? tell us wherewith we shall send it to his place.

And the men did so ; and took two milch-kine, and tied them to the cart, and shut up their calves at home : and they laid the ark of the Lord upon the cart, and the coffer with the mace of gold and the images of their emerods. And the kine took the straight way to the way of Beth-shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left ; and the lords of the Philistines went after them unto the border of Beth-shemesh.

1 Samuel,
vi. 19, 20.

He smote the men of Beth-shemesh, **because they had looked into the ark of the Lord**, even he smote of the people fifty thousand and threescore and ten men : and the people lamented, because the Lord had smitten many of the people with a great slaughter. And the men of Beth-shemesh said, Who is able to stand before this holy Lord God ? and to whom shall he go up from us ?

2 Samuel,
vi. 1-12,
1 Chronicles,
xv. 11-13,
and
2 Samuel,
vi. 12-23.

David gathered together all the chosen men of Israel, thirty thousand. And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of The Lord of hosts that dwelleth between the cherubims. And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah : and Uzzah and Ahio the sons of Abinadab drave the new cart. And they brought it out of the house of Abinadab, which was at Gibeah, accompanying the ark of God : and Ahio went before the ark. And David and all the house of Israel played before the Lord on all manner of instruments made of firwood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

And when they came to Nachon's threshing-floor, Uzzah put forth his hand to the ark of God, and took hold of it : for the oxen shook it. **And the anger of the Lord was kindled against Uzzah, and God smote him there for his error ; and there he died by the ark of God.** And David was displeased, because the Lord had made a breach upon Uzzah : and he called the name of the place Perez-uzzah to this day. And David was afraid of the Lord that day, and said, How shall the ark of the Lord come to me ? So David would not remove the ark of the Lord unto him into the city of David : but David carried it aside into the house of Obed-edom the Gittite. And the ark of the Lord continued in the house of Obed-edom the Gittite three months : and the Lord blessed Obed-edom and all his household. And it was told king David, saying, The Lord hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God.

And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab, and said unto them, Ye are the chief of the fathers of the Levites : sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the Lord God of Israel unto the place

that I have prepared for it. **For because ye did it not at the first, the Lord our God made a breach upon us, for that we sought him not after the due order.**

So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness. And it was so, that when they that bare the ark of the Lord had gone six paces, he sacrificed oxen and fatlings. And David danced before the Lord with all his might; and David was girded with a linen ephod. So David and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of the trumpet. And as the ark of the Lord came into the city of David, Michal, Saul's daughter, looked through a window, and saw king David leaping and dancing before the Lord; and she despised him in her heart.

Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to-day, who uncovered himself to-day in the eyes of the hand-maids of his servants, as one of the vain fellows shamelessly uncovereth himself! And David said unto Michal, It was before the Lord, which chose me before thy father, and before all his house, to appoint me ruler over the people of the Lord, over Israel: therefore will I play before the Lord. And I will yet be more vile than thus, and will be base in mine own sight: and of the maid-servants which thou hast spoken of, of them shall I be had in honour.

Therefore Michal the daughter of Saul had no child unto the day of her death.

Go, tell Jeroboam, Thus saith the Lord God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel, and rent the kingdom away from the house of David, and gave it thee: and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes; but hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, **and hast cast me behind thy back**: therefore behold, I will bring evil upon the house of Jeroboam.

1 Kings,
xiv. 7-10.

And the Syrians fled; and Israel pursued them: and Ben-hadad the king of Syria escaped on an horse with the horsemen. And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

1 Kings,
xx. 20-29.

And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of Syria will come up against thee. And the servants of the king of Syria said unto him, Their gods are gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be

stronger than they. And do this thing, Take the kings away, every man out of his place, and put captains in their rooms: and number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, and surely we shall be stronger than they. And he hearkened unto their voice, and did so. And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek, to fight against Israel. And the children of Israel were numbered, and were all present, and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.

And there came a man of God, and spake unto the king of Israel, and said, Thus saith the Lord, **Because the Syrians have said, The Lord is God of the hills, but he is not God of the vallens, therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the Lord.** And they pitched one over against the other seven days. And so it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day.

1 Kings,
xxi. 23-29.

And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel. Him that dieth of Ahab in the city the dogs shall eat: and him that dieth in the field shall the fowls of the air eat.

But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up. And he did very abominably in following idols, according to all things as did the Amorites, whom the Lord cast out before the children of Israel. And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth on his flesh, and fasted, and lay in sackcloth, and went softly.

And the word of the Lord came to Elijah the Tishbite, saying, Seest thou how Ahab humbleth himself before me? **because he humbleth himself before me,** I will not bring the evil in his days: but in his son's days will I bring the evil upon his house.

2 Kings,
xix. 8-24,
32-35.

So Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish. And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying, Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered? Have the gods of the nations delivered them which my fathers have destroyed; as Gozan, and Haran, and Rezeph, and the children of Eden which were in Thelasar? Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the Lord, and spread it before the Lord. And Hezekiah prayed before the Lord and said, O Lord God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Lord, bow down thine ear, and hear: open, Lord, thine eyes, and see: and hear the words of Sennacherib, **which hath sent him to reproach the living God.** Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands, and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. Now therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only.

Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard. This is the word that the Lord hath spoken concerning him; The virgin the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. **Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel.** By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar-trees thereof, and the choice fir-trees thereof: and I will enter into the lodgings of his borders, and into the forest of his Carmel. I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places.

Hast thou not heard long ago how I have done it, and of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps. Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the house-tops, and as corn blasted before it be grown up. But I know thy abode, and thy going out, and thy coming in, **and thy rage against me. Because thy rage against me, and thy tumult is come up into mine ears,** therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city, to save it, **for mine own sake,** and for my servant David's sake.

And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred four-score and five thousand : and when they arose early in the morning, behold, they were all dead corpses.

1 Chronicles,
x. 13, 14.

Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, **and also for asking counsel of one that had a familiar spirit, to inquire of it ; and inquired not of the Lord :** therefore he slew him, and turned the kingdom unto David the son of Jesse.

2 Chronicles,
xxvi. 1,
15-21.

Then all the people of Judah took Uzziah, who was sixteen years old, and made him king in the room of his father Amaziah. . . . And his name spread far abroad ; for he was marvellously helped, till he was strong.

But when he was strong, **his heart was lifted up to his destruction :** for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him fourscore priests of the Lord, that were valiant men : and they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests, the sons of Aaron, that are consecrated to burn incense : go out of the sanctuary ; for thou hast trespassed ; neither shall it be for thine honour from the Lord God. Then Uzziah was wroth, and had a censer in his hand to burn incense : and while he was wroth with the priests, **the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense altar.** And Azariah the chief priest, and all the priests looked upon him, and behold, he was leprous in his forehead, and they thrust him out from thence ; yea, himself hasted also to go out, because the Lord had smitten him. **And Uzziah the king was a leper unto the day of his death,** and dwelt in a several house, being a leper ; for he was cut off from the house of the Lord : and Jotham his son was over the king's house, judging the people of the land.

Ps. xii. 3, 4.

The Lord shall cut off all flattering lips, **and the tongue that speaketh prond things :** who have said, With our tongue will we prevail ; our lips are our own : who is lord over us ?

Psalms
xli. 8-10.

Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth ; he breaketh the bow, and cutteth the spear in sunder ; he burneth the chariot in the fire.

Be still, and know that I am God : I will be exalted among the heathen, I will be exalted in the earth.

Psalms
lxxviii.
56-64.

They tempted and provoked the most high God, and kept not his testimonies : but turned back, and dealt unfaithfully like their fathers : they were turned aside like a deceitful bow. For then

provoked him to anger with their high places, and moved him to jealousy with their graven images.

When God heard this he was wroth, and greatly abhorred Israel: so that he forsook the tabernacle of Shiloh, the tent which he placed among men; and delivered his strength into captivity, and his glory into the enemy's hand. He gave his people over also unto the sword; and was wroth with his inheritance. The fire consumed their young men; and their maidens were not given to marriage. Their priests fell by the sword; and their widows made no lamentation.

They have devoured Jacob, and laid waste his dwelling-place. O remember not against us former iniquities: let thy tender mercies speedily prevent us: for we are brought very low. Help us, O God of our salvation, **for the glory of thy name:** and deliver us, and purge away our sins, for thy name's sake. **Wherefore should the heathen say, Where is their God?** let him be known among the heathen in our sight by the revenging of the blood of thy servants which is shed: let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die; and render unto our neighbours sevenfold into their bosom their reproach, **wherewith they have reproached thee, O Lord.**

Psalm
lxxix. 7-12.

Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but provoked him at the sea, even at the Red sea. Nevertheless he saved them **for his name's sake,** that he might make his mighty power to be known.

Ps. cvi. 7, 8.

They made a calf in Horeb, and worshipped the molten image. Thus they changed their glory into the similitude of an ox that eateth grass. They forgot God their saviour, which had done great things in Egypt; wondrous works in the land of Ham, and terrible things by the Red sea. **Therefore he said that he would destroy them,** had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them.

Psalm
xvi. 19-23.

The Lord hath made all things **for himself:** yea, even the wicked for the day of evil. **Every one that is proud in heart is an abomination to the Lord:** though hand join in hand, he shall not be unpunished.

Proverbs,
xvi. 4, 5.

Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled and the haughtiness of men shall be bowed down, **and the Lord alone shall be exalted in that day.** For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low; and upon all the cedars of Lebanon that are high and lifted up, and upon all the oaks of Bashan, and upon all the high moun-

Is. ii. 10-19.

tains, and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures. **And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish.** And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth.

Isalah, iii. 8.

Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the Lord, to provoke the eyes of his glory,

Is. x. 12-19.

It shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. **For he saith, By the strength of my hand I have done it, and by my wisdom;** for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man: and my hand hath found as a nest the riches of the people: and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood. **Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness:** and under his glory he shall kindle a burning, like the burning of a fire. And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day; and shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standard-bearer fainteth. And the rest of the trees of his forest shall be few, that a child may write them.

Is. xvii. 7, 8.

At that day shall a man look to his Maker, and **his eyes shall have respect to the Holy One of Israel.** And he shall not look to the altars, the work of his hands, neither shall respect that which his fingers have made, either the groves, or the images.

Is. xxiii. 6-9.

Pass ye over to Tarshish; howl, ye inhabitants of the isle. Is this your joyous city, whose antiquity is of ancient days? her own feet shall carry her afar off to sojourn. Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth? The Lord of hosts hath purposed it, **to stain the pride of all glory, and to bring into contempt all the honourable of the earth.**

The highways lie waste, the wayfaring man ceaseth : he hath broken the covenant, he hath despised the cities, he regardeth no man. The earth mourneth and languisheth : Lebanon is ashamed and hewn down : Sharon is like a wilderness ; and Bashan and Carmel shake off their fruits. Now will I rise, saith the Lord ; **now will I be exalted ; now will I lift up myself.** Ye shall conceive chaff, ye shall bring forth stubble : your breath, as fire, shall devour you. And the people shall be as the burnings of lime : as thorns cut up shall they be burned in the fire. **Hear, ye that are far off, what I have done ; and ye that are near, acknowledge my might.**

Isaiah,
xxxiii. 8-13.

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low : and the crooked shall be made straight, and the rough places plain : **and the glory of the Lord shall be revealed, and all flesh shall see it together : for the month of the Lord hath spoken it.**

Is. xl. 3-5.

I am the Lord, and there is none else, there is no God beside me : I girded thee, though thou hast not known me : **that they may know from the rising of the sun, and from the west, that there is none beside me.** I am the Lord, and there is none else.

Is. xlv. 5, 6.

For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. Behold, I have refined thee, but not with silver ; I have chosen thee in the furnace of affliction. **For mine own sake, even for mine own sake, will I do it : for how should my name be polluted ? and I will not give my glory unto another.**

Isaiah,
xlviii. 9-11.

Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged ; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah ; all they from Sheba shall come : they shall bring gold and incense ; **and they shall shew forth the praises of the Lord.** All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee : they shall come up with acceptance on mine altar, **and I will glorify the house of my glory.**

Is. lx. 5-7.

They rebelled, and vexed his Holy Spirit : therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock ? where is he that put his Holy Spirit within him ? That led them by the right hand of Moses with his glorious arm, dividing the water before them, **to make himself an everlasting name ?** That led them through the deep as an horse in the wil-

Isaiah,
lxiii. 10-14.

Isaiah,
lxvi. 17-19.

derness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the Lord caused him to rest : **so didst thou lead thy people, to make thyself a glorious name.**

They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord. For I know their works and their thoughts ; **it shall come, that I will gather all nations and tongues, and they shall come, and see my glory.** And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory ; and they shall declare my glory among the Gentiles.

Jeremiah,
xiii. 15, 16.

Hear ye, and give ear ; **be not proud ; for the Lord hath spoken.** Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and while ye look for light, he turn it into the shadow of death, and make it gross darkness.

Jeremiah,
xlviii. 25, 26,
42.

The horn of Moab is cut off, and his arm is broken, saith the Lord.

Make ye him drunken ; **for he magnified himself against the Lord :** Moab also shall wallow in his vomit, and he also shall be in derision. . . . And Moab shall be destroyed from being a people, **because he hath magnified himself against the Lord.**

Jer. l. 28-32.

The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the Lord our God, the vengeance of his temple. Call together the archers against Babylon : all ye that bend the bow, camp against it round about ; let none thereof escape : recompense her according to her work ; according to all that she hath done, do unto her : **for she hath been proud against the Lord, against the Holy One of Israel.** Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the Lord. Behold, I am against thee, O thou most proud, saith the Lord God of hosts ; for thy day is come, the time that I will visit thee. And the most proud shall stumble and fall, and none shall raise him up : and I will kindle a fire in his cities, and it shall devour all round about him.

Ezekiel,
v. 11-13.

As I live, saith the Lord God ; Surely **because thou hast defiled my sanctuary** with all thy detestable things, and with all thine abominations, therefore will I also diminish thee : neither shall mine eye spare, neither will I have any pity.

A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee : and a third part shall fall by the sword round about thee : and I will scatter

a third part into all the winds, and I will draw out a sword after them. Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and **I will be comforted** : and they shall know that I the Lord have spoken it in my zeal, when I have accomplished my fury in them.

Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt : I am the Lord your God. But they rebelled against me, and would not hearken unto me : they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt : then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt. **But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they were,** in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.

Ezekiel,
xx. 7-24.

Wherefore, I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them. Moreover, also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctified them. But the house of Israel rebelled against me in the wilderness : they walked not in my statutes, and **they despised my judgments,** which if a man do he shall even live in them : **and my sabbaths they greatly polluted** : then I said, I would pour out my fury upon them in the wilderness to consume them. **But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.** Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands ; because they despised my judgments, and walked not in my statutes, but polluted my sabbaths : for their heart went after their idols. Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness. But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols : I am the Lord your God ; walk in my statutes and keep my judgments, and do them ; and hallow my sabbaths ; and they shall be a sign between me and you, that ye may know that I am the Lord your God. Notwithstanding, the children rebelled against me : they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them : they polluted my sabbaths : then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness. Nevertheless, **I withdrew mine hand, and wrought for my name's sake,** that it should not be polluted in the sight of the

heathen, in whose sight I brought them forth. I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries; because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their father's idols.

Ezekiel,
xx. 39-44.

As for you, O house of Israel, thus saith the Lord God; Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but **pollute ye my holy name no more with your gifts, and with your idols.** For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the first-fruits of your oblations, with all your holy things. I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; **and I will be sanctified in you before the heathen.** And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers. And there shall ye remember your ways, and all your doings wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your evils that ye have committed. And ye shall know that I am the Lord, when I have wrought with you **for my name's sake,** not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God.

Ezekiel,
xxv. 1-7.

The word of the Lord came again unto me, saying, Son of man, set thy face against the Ammonites, and prophesy against them; and say unto the Ammonites, Hear the word of the Lord God; Thus saith the Lord God; **Because thou saidst, Aha, against my sanctuary, when it was profaned;** and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity; behold, therefore I will deliver thee to the men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk. And I will make Rabbah a stable for camels, and the Ammonites a couching-place for flocks: **and ye shall know that I am the Lord.** For thus saith the Lord God; Because thou hast clapped thine hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel; behold, therefore I will stretch out mine hand upon thee, and will deliver thee for a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; **and thou shalt know that I am the Lord.**

Ezekiel,
xxviii. 1-10.

The word of the Lord came again unto me, saying, Son of man, say unto the prince of Tyrus, Thus saith the Lord God; **Be-**

cause thine heart is lifted up, and thou hast said, **I am a god, I sit in the seat of God**, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God: behold, thou art wiser than Daniel; there is no secret that they can hide from thee: with thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures: by thy great wisdom and by thy traffick, hast thou increased thy riches, and thine heart is lifted up because of thy riches.

Therefore thus saith the Lord God; Because thou hast set thine heart as the heart of God; behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas. Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee. Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord God.

Again the word of the Lord came unto me, saying, Son of man, set thy face against Zidon, and prophesy against it, and say, Thus saith the Lord God; Behold, I am against thee, O Zidon; **and I will be glorified in the midst of thee**: and they shall know that I am the Lord, when I shall have executed judgments in her, and shall be sanctified in her. For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; **and they shall know that I am the Lord.**

Ezekiel,
xxviii. 20-23.

Thus saith the Lord God; Behold, I will bring a sword upon thee, and cut off man and beast out of thee. And the land of Egypt shall be desolate and waste; and they shall know that I am the Lord: **because he hath said, The river is mine, and I have made it.** Behold, therefore I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia.

Ezekiel,
xxix. 8-10.

And it came to pass in the eleventh year, in the third month, in the first day of the month, that the word of the Lord came unto me, saying, Son of man, speak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatness?

Ezekiel,
xxxi. 1-14.

Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs. The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field. Therefore, his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth. All

the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations. Thus was he fair in his greatness, in the length of his branches : for his root was by great waters. The cedars in the garden of God could not hide him : the fir-trees were not like his boughs, and the chesnut-trees were not like his branches ; not any tree in the garden of God was like unto him in his beauty. I have made him fair by the multitude of his branches : so that all the trees of Eden, that were in the garden of God, envied him.

Therefore thus saith the Lord God ; **Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height ;** I have therefore delivered him into the hand of the mighty one of the heathen ; he shall surely deal with him : I have driven him out for his wickedness. And strangers, the terrible of the nations, have cut him off, and have left him : upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land ; and all the people of the earth are gone down from his shadow, and have left him. Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches : **to the end that none of all the trees by the waters, exalt themselves for their height,** neither shoot up their top among the thick boughs, neither their trees stand up in their height, all that drink water : for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.

Ezekiel,
xxxii. 15.

When I shall make the land of Egypt desolate, and the country shall be destitute of that whereof it was full, when I shall smite all them that dwell therein, **then shall they know that I am the Lord.**

Ezekiel,
xxxv. 10-15.

Because thou hast said, These two nations and these two countries shall be mine, and we will possess it ; **whereas the Lord was there.**

Therefore, as I live, saith the Lord God, I will even do according to thine anger, and according to thine envy which thou hast used out of thy hatred against them ; and I will make myself known among them, when I have judged thee. And thou shalt know that I am the Lord, and that I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume. Thus with your mouth **ye have boasted against me, and have multiplied your words against me : I have heard them.** Thus saith the Lord God ; When the whole earth rejoiceth, I will make thee desolate. As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee : thou shalt be desolate, O mount Seir, and all Idumea, even all of it : **and they shall know that I am the Lord.**

Moreover the word of the Lord came unto me, saying, Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman. Wherefore, I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it: and I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them. And when they entered unto the heathen, whither they went, **they profaned my holy name**, when they said to them, These are the people of the Lord, and are gone forth out of his land.

Ezekiel,
xxxvi. 16-32.

But, I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. Therefore, say unto the house of Israel, Thus saith the Lord God; **I do not this for your sakes, O house of Israel, but for mine holy name's sake**, which ye have profaned among the heathen, whither ye went. **And I will sanctify my great name**, which was profaned among the heathen, which ye have profaned in the midst of them; **and the heathen shall know that I am the Lord**, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleanness: and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities, and for your abominations. **Not for your sakes, do I this, saith the Lord God, be it known unto you**: be ashamed and confounded for your own ways, O house of Israel.

Son of man, prophesy and say unto Gog, Thus saith the Lord God; In that day when my people of Israel dwelleth safely, shalt thou not know it? And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of of them riding upon horses, a great company, and a mighty army: and thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land,

Ezekiel,
xxxviii.
14-23.

that the heathen may know me, when I shall be sanctified in thee O Gog, before their eyes.

Thus saith the Lord God; Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years, that I would bring thee against them? And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. **Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord.**

Ezekiel,
xxxix. 6, 7,
17-23.

I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the Lord. **So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the Lord, the Holy One in Israel.**

And, thou son of man, thus saith the Lord God; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God. **And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.** So the house of Israel shall know that I am the Lord their God from that day and forward.

And the heathen shall know that the house of Israel went into captivity for iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword.

And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places. **In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger.**

Ezekiel,
xliii. 7, 8.

All this came upon the king Nebuchadnezzar. At the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?

Daniel,
iv. 28-33.

While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee: and they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

Daniel,
v. 1-9, 17-31.

In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. The king cried aloud to bring in the astrologers, the Chaldeans, and the sooth-sayers. And the king spake and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his

neck, and shall be the third ruler in the kingdom. Then came in all the king's wise men : but they could not read the writing, nor make known to the king the interpretation thereof. Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.

Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another ; yet I will read the writing unto the king, and make known to him the interpretation.

O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour : and for the majesty that he gave him, all people, nations, and languages, trembled and feared before him : whom he would he slew ; and whom he would he kept alive ; and whom he would he set up ; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him : and he was driven from the sons of men ; and his heart was made like the beasts, and his dwelling was with the wild asses : they fed him with grass like oxen, and his body was wet with the dew of heaven ; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. And thou his son, O Belshazzar, **hast not humbled thine heart, though thou knewest all this ; but hast lifted up thyself against the Lord of heaven ;** and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them : and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know : **and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified.** Then was the part of the hand sent from him ; and this writing was written.

And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing : MENE ; God hath numbered thy kingdom, and finished it. TEKEL ; Thou art weighed in the balances, and art found wanting. PERES ; Thy kingdom is divided, and given to the Medes and Persians.

Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old.

Amos,
viii. 14.

They that swear by the sin of Samaria, and say, Thy god, O Dan, liveth ; and, The manner of Beersheba liveth ; **even they shall fall, and never rise up again.**

Hab. ii. 14.

The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols? Wo unto him that saith to the wood, Awake: to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it.

Habakkuk,
ii. 18-20.

But the Lord is in his holy temple: let all the earth keep silence before him.

I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified themselves against their border. Therefore, as I live, saith the Lord of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and salt-pits, and a perpetual desolation: the residue of my people shall spoil them, and the remnant of my people shall possess them. This shall they have **for their pride, because they have reproached and magnified themselves against the people of the Lord of hosts.** The Lord will be terrible unto them; for he will furnish all the gods of the earth; **and men shall worship him,** every one from his place, even all the isles of the heathen.

Zephaniah,
ii. 8-11.

In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the Lord by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying, Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built. Then came the word of the Lord by Haggai the prophet, saying, Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?

Hag. i. 1-11.

Now, therefore, thus saith the Lord of hosts; Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes.

Thus saith the Lord of hosts; Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord. Ye looked for much, and lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. **Because of mine house that is waste, and ye run every man unto his own house.** Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

Malachi,
i. 6-14, and
vii. 1, 2.

A son honoureth his father, and a servant his master; if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts. And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the Lord of hosts. Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand. **For from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles;** and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts.

But ye have profaned it, in that ye say, The table of the Lord is polluted; and the fruit thereof, even his meat, is contemptible. Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the Lord of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the Lord. But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen.

And now, O ye priests, this commandment is for you. **If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings:** yea, I have cursed them already, because ye do not lay it to heart.

Mal. iii. 8-10.

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: **for ye have robbed me,** even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

Matthew,
iv. 8-10.

The devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, **Thou shalt worship the Lord thy God, and him only shalt thou serve.**

And the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence: **make not my Father's house an house of merchandise.** And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

John,
ii. 13-17.

Let your light so shine before men, that they may see your good works, **and glorify your Father which is in heaven.**

Matt. v. 16.

Ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths.

Matthew,
v. 33-37.

But I say unto you, Swear not at all: neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King: neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

After this manner, pray ye: Our Father which art in heaven, **Hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven.** Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. **For thine is the kingdom, and the power, and the glory, forever. Amen.**

Matthew,
vi. 9-13.

Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation; **of him also shall the Son of man be ashamed,** when he cometh in the glory of his Father with the holy angels.

Mark,
viii. 38.

And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. . . . Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. **Father, glorify thy name.** Then came there a voice from heaven, saying, **I have both glorified it, and will glorify it again.**

John,
xii. 23, 27,
28.

When he had dipped the sop, he gave it to Judas Iscariot the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. He then having received the sop went immediately out: and it was night.

John,
xiii. 26-32.

Therefore, when he was gone out, Jesus said, **Now is the Son of man glorified, and God is glorified in him.** If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

John,
xvii. 1-6, 10.

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; **glorify thy Son, that thy Son also may glorify thee:** as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. **I have glorified thee on the earth:** I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. . . . And all mine are thine, and thine are mine; **and I am glorified in them.**

Acts,
vii. 29-33.

Then fled Moses, and was a stranger in the land of Madian, where he begat two sons. And when forty years were expired, there appeared to him in the wilderness of mount Sina, an angel of the Lord in a flame of fire in a bush. When Moses saw it, he wondered at the sight; and as he drew near to behold it, the voice of the Lord came unto him, saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold. Then said the Lord to him, **Put off thy shoes from thy feet:** for the place where thou standest is holy ground.

Acts,
xii. 20-23.

And Herod was highly displeased with them of Tyre and Sidon. But they came with one accord to him, and having made Blastus the king's chamberlain their friend, desired peace, because their country was nourished by the king's country. And upon a set day, Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, It is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, **because he gave not God the glory:** and he was eaten of worms, and gave up the ghost.

Romans,
i. 18-25.

The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: **because that when they knew God, they glorified him not as God,** neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became

fools; and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen.

All have sinned, and come short of the glory of God.

Rom. iii. 23.

For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

Rom. xiv. 11.

Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God.

Romans,
xv. 5-12.

Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. And again Esaias saith, there shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence.

1 Corinth.
i. 26-31.

But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are.

1 Corinth.
iii. 16, 17.

Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

1 Corinth.
vi. 19, 20.

Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.

1 Cor. x. 31.

1 Corinth.
xv. 24-28.

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, **that God may be all in all.**

2 Corinth.
iv. 6, 7.

God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, **that the excellency of the power may be of God, and not of us.**

2 Cor. iv. 15.

All things are for your sakes, that the abundant grace might through the thanksgiving of many **redound to the glory of God.**

Eph. ii. 8, 9.

By grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, **lest any man should boast.**

Phil. ii. 9-11.

God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, **to the glory of God the Father.**

Col. iii. 17.

Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, **giving thanks to God and the Father by him.**

2 Thessalon.
i. 7-12.

When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come **to be glorified in his saints, and to be admired in all them that believe** (because our testimony among you was believed) in that day.

Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power: **that the name of our Lord Jesus Christ may be glorified in you,** and ye in him, according to the grace of our God and the Lord Jesus Christ.

1 Tim. vi. 1.

Let as many servants as are under the yoke count their own masters worthy of all honour, **that the name of God and his doctrine be not blasphemed.**

Heb. vi. 4-6.

It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy

Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

He that despised Moses' law, died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, **who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?**

If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: **that God in all things may be glorified through Jesus Christ;** to whom be praise and dominion forever and ever. Amen.

The four beasts had each of them six wings about him; and they were full of eyes within: **and then rest not day and night, saying, Holy, holy, holy, Lord God Almighty,** which was, and is, and is to come. And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth forever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and **cast their crowns before the throne,** saying, Thou art worthy, O Lord, to receive glory and honour and power; for thou hast created all things, and for thy pleasure they are and were created.

And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, **Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever.** And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth forever and ever.

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: **Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God forever and ever. Amen.**

Hebrews,
x. 28, 29.

1 Peter,
iv. 11.

Rev. iv. 8-11.

Revelation,
v. 11-14.

Revelation,
vii. 9-12.

Revelation,
xiv. 6-10.

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, **Fear God, and give glory to him**; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, **If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation**; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.

Rev. xv. 2-4.

And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, **and glorify thy name**? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

Revelation,
xix. 1-7.

And after these things I heard a great voice of much people in heaven, saying, Alleluia: Salvation, and glory, and honour, and power, unto the Lord our God: for true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up forever and ever. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne, saying, **Praise our God, all ye his servants, and ye that fear him, both small and great.** And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, **and give honour to him**: for the marriage of the Lamb is come, and his wife hath made herself ready.

VIII.

God's Justice.

And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering : but unto Cain and to his offering he had not respect : and Cain was very wroth, and his countenance fell. Gen. iv. 3-7.

And the Lord said unto Cain, Why art thou wroth ? and why is thy countenance fallen ? **If thou doest well, shalt thou not be accepted ?** and if thou doest not well, sin lieth at the door.

These are the generations of Noah : Noah was a just man, and perfect in his generations, and Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth. The earth also was corrupt before God ; and the earth was filled with violence. And God looked upon the earth, and behold, it was corrupt ; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me ; for the earth is filled with violence through them : and **behold, I will destroy them with the earth.** Genesis, vi. 9-18.

Make thee an ark of gopher-wood : rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of : The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above ; and the door of the ark shalt thou set in the side thereof : with lower, second, and third stories shalt thou make it. And behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven : and every thing that is in the earth shall die. But with thee will I establish my covenant : and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. . . .

In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights. In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the Genesis, vii. 11-24.

three wives of his sons with them, into the ark : they, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. And they that went in, went in male and female of all flesh, as God had commanded him : and the Lord shut him in. And the flood was forty days upon the earth : and the waters increased, and bare up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth : and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth : and all the high hills that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail : and the mountains were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man : all in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven ; and they were destroyed from the earth ; and Noah only remained alive, and they that were with him in the ark.

And the waters prevailed upon the earth an hundred and fifty days.

Gen. ix. 3-5.

Every moving thing that liveth shall be meat for you ; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat. **And surely your blood of your lives will I require :** at the hand of every beast will I require it, and at the hand of man ; at the hand of every man's brother will I require the life of man.

Gen. xiii. 13.

The men of Sodom were wicked and sinners before the Lord exceedingly.

Genesis,
xviii. 20-32.

And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous ; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me ; and if not, I will know. And the men turned their faces from thence, and went toward Sodom : but Abraham stood yet before the Lord.

And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked ? Peradventure there be fifty righteous within the city : wilt thou also destroy and not spare the place for the fifty righteous that are therein ? That be far from thee to do after this manner, to slay the righteous with the wicked : and that the righteous should be as the wicked, that be far from thee : shall not the Judge of all the earth do right ? And the Lord said, **If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.**

And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes : peradventure there shall lack five of the fifty righteous : wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake. And he said unto him, Oh let not the Lord be angry, and I will speak : peradventure there shall thirty be found there. And he said, I will not do it if I find thirty there. And he said, Behold now, I have taken upon me to speak unto the Lord : peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake. And he said, Oh let not the Lord be angry, and I will speak yet but this once : peradventure ten shall be found there. And he said, I will not destroy it for ten's sake.

The sun was risen upon the earth when Lot entered into Zoar. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven ; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. And Abraham gat up early in the morning to the place where he stood before the Lord : and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace.

Genesis,
xix. 23-25,
27, 28.

Thou shalt not wrest the judgment of thy poor in his cause. Keep thee far from a false matter ; and the innocent and righteous slay thou not : for **I will not justify the wicked.** And thou shalt take no gift ; for the gift blindeth the wise, and perverteth the words of the righteous.

Exodus,
xxiii. 6-8.

Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not ; **for he will not pardon your transgressions :** for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak ; then I will be an enemy unto thine enemies.

Exodus,
xxiii. 20-22.

Moses said unto the people, Ye have sinned a great sin : and now I will go up unto the Lord ; peradventure I shall make an atonement for your sin. And Moses returned unto the Lord and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin— : and if not, blot me, I pray thee, out of thy book which thou hast written.

Exodus,
xxxii. 30-34.

And the Lord said unto Moses, **Whosoever hath sinned against me, him will I blot out of my book.** Therefore now go, lead the people unto the place of which I have spoken unto thee : behold, mine Angel shall go before thee : **nevertheless, in the day when I visit, I will visit their sin upon them.**

Exodus,
xxxiii. 1-3.

And the Lord said unto Moses, Depart and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I swore unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it: and I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite: unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiff-necked people: **lest I consume thee in the way.**

Exodus,
xxxiv. 6, 7.

And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, **and that will by no means clear the guilty**: visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

Leviticus,
vi. 1-7.

And the Lord spake unto Moses, saying, If a soul sin, and commit a trespass against the Lord, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour; or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein: then it shall be, because he hath sinned and is guilty, that **he shall restore** that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass-offering. And he shall bring his trespass-offering unto the Lord, a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest: and the priest shall make an atonement for him before the Lord: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

Leviticus,
xvi. 1-3.

And the Lord spake unto Moses after the death of the two sons of Aaron, when they offered before the Lord, and died: and the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy-seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy-seat. Thus shall Aaron come into the holy place: **with a young bullock for a sin-offering**, and a ram for a burnt-offering.

Leviticus,
xviii. 4, 5.

Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the Lord your God. Ye shall therefore keep my statutes and my judgments: which **if a man do**, he shall live in them: I am the Lord.

Ye shall not steal, neither deal falsely, neither lie one to another.

Leviticus,
xix. 11, 13,
15, 35, 36.

Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.

Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.

Ye shall do no unrighteousness in judgment, in mete-yard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin shall ye have: I am the Lord your God, which brought you out of the land of Egypt.

He that killeth any man shall surely be put to death. And he that killeth a beast shall make it good; beast for beast. And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him: **breach for breach, eye for eye, tooth for tooth**: as he hath caused a blemish in a man, so shall it be done to him again. And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death. Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I am the Lord your God.

Leviticus,
xxiv. 17-22.

If ye will not hearken unto me, and will not do all these commandments; and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.

Leviticus,
xxvi. 14-20.

And if ye will not yet for all this hearken unto me, **then I will punish you seven times more for your sins**. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: and your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

If any soul sin through ignorance, then he shall bring a she-goat of the first year for a sin-offering. And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the Lord, to make an atonement for him; and it shall be forgiven him. Ye shall have one law for him that sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among them.

Numbers,
xv. 27-31.

But the soul that doeth aught presumptuously, whether he be born in the land or a stranger, the same reproacheth the Lord; and

Numbers,
xxxii. 6,
20-23.

that soul shall be cut off from among his people. Because he hath despised the word of the Lord, and hath broken his commandment, **that soul shall utterly be cut off; his iniquity shall be upon him.**

And Moses said unto the children of Gad, and to the children of Reuben, Shall your brethren go to war, and shall ye sit here?

And Moses said unto them, If ye will do this thing, if ye will go armed before the Lord to war, and will go all of you armed over Jordan before the Lord, until he hath driven out his enemies from before him, and the land be subdued before the Lord: then afterward ye shall return, and be guiltless before the Lord, and before Israel; and this land shall be your possession before the Lord. But if ye will not do so, behold, ye have sinned against the Lord: **and be sure your sin will find you out.**

Deut. iv. 1-4.

Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, **that ye may live,** and go in and possess the land which the Lord God of your fathers giveth you. **Ye shall not add unto the word which I command you, neither shall ye diminish aught from it,** that ye may keep the commandments of the Lord your God which I command you. Your eyes have seen what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you. But ye that did cleave unto the Lord your God, are alive every one of you this day.

Deuteron.
iv. 22-25.

I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land. Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, or the likeness of anything which the Lord thy God hath forbidden thee. **For the Lord thy God is a consuming fire,** even a jealous God.

When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of anything, and shall do evil in the sight of the Lord thy God, to provoke him to anger; I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it: ye shall not prolong your days upon it, but shall utterly be destroyed. And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

Deut. vi. 21.

And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, **that he might preserve us alive,** as it is at this day.

Know that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; and repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

Deuteron.
vii. 9-12.

Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers.

The Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: he doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

Deuteron.
x. 17, 18.

What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

Deut. xii. 32.

Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment. Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous. That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the Lord thy God giveth thee.

Deuteron.
xvi. 18-20.

If any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth into one of these cities: then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die. **Thine eye shall not pity him**, but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee.

Deuteron.
xix. 11-14.

Thou shalt not remove thy neighbour's land-mark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the Lord thy God giveth thee to possess it.

The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

Deuteron.
xxiv. 16.

Thou shalt not have in thy bag divers weights, a great and a small: thou shalt not have in thine house divers measures, a great and a small: but thou shalt have a perfect and just weight, a perfect and just measure shalt thou have; that thy days may be lengthened in the land which the Lord thy God giveth thee. For all that do such things, and **all that do unrighteously**, are an abomination unto the Lord thy God.

Deuteron.
xxv. 13-16.

Deuteron.
xxviii.
58-63.

If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, **THE LORD THY GOD**; then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. Moreover, he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed. And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; **because thou wouldest not obey the voice of the Lord thy God.** And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; **so the Lord will rejoice over you to destroy you and to bring you to nought**; and ye shall be plucked from off the land whither thou goest to possess it.

Deuteron.
xxxii. 4.

He is the Rock, his work is perfect: for **all his ways are judgment**: a God of truth and without iniquity, just and right is he.

Deuteron.
xxxii. 28-43.

They are a nation void of counsel, neither is there any understanding in them. O that they were wise, that they understood this, that they would consider their latter end! How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up? For their rock is not as our Rock, even our enemies themselves being judges: for their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter: their wine is the poison of dragons, and the cruel venom of asps. Is not this laid up in store with me, and sealed up among my treasures? **To me belongeth vengeance, and recompense; their foot shall slide in due time**: for the day of their calamity is at hand, and the things that shall come upon them make haste. For the Lord shall judge his people, and repent himself for his servants; when he seeth that their power is gone, and there is none shut up, or left. And he shall say, Where are their gods, their rock in whom they trusted, which did eat the fat of their sacrifices, and drank the wine of their drink-offerings? let them rise up and help you, and be your protection. See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand. For I lift up my hand to heaven, and say, I live forever. **If I whet my glittering sword, and mine hand take hold on judgment: I will render vengeance to mine enemies, and will reward them that hate me.** I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives from the beginning of revenges upon the enemy. Rejoice, O ye nations, with his people: for he will avenge the blood of his

servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.

And the people answered, and said, God forbid that we should forsake the Lord, to serve other gods; for the Lord our God, he it is that brought us up, and our fathers, out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed: and the Lord drave out from before us all the people, even the Amorites which dwelt in the land: therefore will we also serve the Lord; for he is our God. And Joshua said unto the people, **Ye cannot serve the Lord: for he is an Holy God: he is a jealous God; he will not forgive your transgressions, nor your sins.** If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.

Joshua,
xxiv. 16-20.

And the children of Israel did evil in the sight of the Lord, and served Baalim: and they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger. And they forsook the Lord, and served Baal and Ashtaroth.

Judges,
ii. 11-15.

And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. Whithersoever they went out, **the hand of the Lord was against them for evil, as the Lord had said, and as the Lord had sworn unto them:** and they were greatly distressed.

If one man sin against another, the judge shall judge him: but **if a man sin against the Lord, who shall entreat for him?**

1 Sam. ii. 25.

And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: **when I begin, I will also make an end.** For I have told him that I will judge his house forever for the iniquity which he knoweth: because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that **the iniquity of Eli's house shall not be purged with sacrifice nor offering forever.**

1 Samuel,
iii. 11-14,

The Lord shall reward the doer of evil according to his wickedness.

2 Sam. iii. 39.

The Lord rewarded me **according to my righteousness:** according to the cleanness of my hands hath he recompensed me. For I have kept the ways of the Lord, and have not wickedly departed from my God. For all his judgments were before me: and

2 Samuel,
xxii. 21-28.

as for his statutes, I did not depart from them. I was also upright before him, and have kept myself from mine iniquity. Therefore the Lord hath recompensed me according to my righteousness; according to my cleanness in his eye-sight. **With the merciful thou wilt shew thyself merciful, and with the upright man thou wilt shew thyself upright. With the pure thou wilt shew thyself pure: and with the froward thou wilt shew thyself unsavoury.** And the afflicted people thou wilt save: but thine eyes are upon the haughty, that thou mayest bring them down.

2 Samuel,
xxiii. 3.

The God of Israel said, the Rock of Israel spake to me, He that ruleth over men **must be just**, ruling in the fear of God.

1 Kings,
viii. 22-24.

And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward heaven: and he said, Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy **with thy servants that walk before thee with all their heart**: who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day.

1 Kings,
ix. 1-9.

And it came to pass, when Solomon had finished the building of the house of the Lord, and the king's house, and all Solomon's desire which he was pleased to do, that the Lord appeared to Solomon the second time, as he had appeared unto him at Gibeon. And the Lord said unto him, I have heard thy prayer and thy supplication that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there forever; and mine eyes and mine heart shall be there perpetually. And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments: then I will establish the throne of thy kingdom upon Israel forever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel. But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them: then will I cut off Israel out of the land which I have given them; and this house which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a by-word among all people: and at this house, which is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the Lord done thus unto this land, and to this house? And they shall answer, **Because they forsook the Lord their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the Lord brought upon them all this evil.**

And the word of the Lord came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it. And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the Lord, **In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.**

1 Kings,
xxi. 17-19.

And they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger. **Therefore the Lord was very angry with Israel, and removed them out of his sight:** there was none left but the tribe of Judah only. Also Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made. **And the Lord rejected all the seed of Israel,** and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight. For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the Lord, and made them sin a great sin. For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; **until the Lord removed Israel out of his sight, as he had said** by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day.

2 Kings,
xvii. 16-23.

The Lord spake by his servants the prophets, saying, Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols:

2 Kings,
xxi. 10-15.

Therefore thus saith the Lord God of Israel, **Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab; and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down. And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies; because they have done that which was evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day.**

Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him. And the Lord sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the

2 Kings,
xxiv. 1-4.

2 Chronicles,
xii. 1-8.

word of the Lord, which he spake by his servants the prophets. Surely at the commandment of the Lord came this upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did ; and also for the innocent blood that he shed, (for he filled Jerusalem with innocent blood,) **which the Lord would not pardon.**

And it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the Lord, and all Israel with him. And it came to pass, that in the fifth year of king Rehoboam, Shishak king of Egypt came up against Jerusalem, because they had transgressed against the Lord, with twelve hundred chariots, and threescore thousand horsemen : and the people were without number that came with him out of Egypt ; the Lubims, the Sukkiims, and the Ethiopians. And he took the fenced cities which pertained to Judah, and came to Jerusalem.

Then came Shemaiah the prophet to Rehoboam, and to the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the Lord, **Ye have forsaken me, and therefore have I also left you in the hand of Shishak.** Whereupon the princes of Israel and the king humbled themselves : and they said, **The Lord is righteous.** And when the Lord saw that they humbled themselves, the word of the Lord came to Shemaiah, saying, They have humbled themselves ; therefore I will not destroy them, but I will grant them some deliverance ; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak. Nevertheless they shall be his servants ; that they may know my service, and the service of the kingdoms of the countries.

2 Chronicles,
xix. 4-7.

And Jehoshaphat dwelt at Jerusalem : and he went out again through the people from Beer-sheba to mount Ephraim, and brought them back unto the Lord God of their fathers.

And he set judges in the land throughout all the fenced cities of Judah, city by city ; and said to the judges, Take heed what ye do ; for ye judge not for man, but for the Lord, who is with you in the judgment. Wherefore now let the fear of the Lord be upon you : take heed and do it : **for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts.**

2 Chronicles,
xxxvi. 14-17.

Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen ; and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes and sending : because he had compassion on his people, and on his dwelling-place : but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in

the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand.

And now, O our God, what shall we say after this? for we have forsaken thy commandments. . . . And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this; should we again break thy commandments, and join in affinity with the people of these abominations? **wouldest not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping?** O Lord God of Israel, thou art righteous: for we remain yet escaped, as it is this day: behold, we are before thee in our trespasses; for we cannot stand before thee because of this.

Ezra,
ix. 10, 13-15.

Yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them.)

Neh. ix. 29.

Now therefore, our God, the great, the mighty, and the terrible God, **who keepest covenant and mercy**, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day. Howbeit, **thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly**: neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them. For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works. Behold, we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it: and it yieldeth much increase unto the kings whom thou hast set over us because of our sins; also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress. And because of all this we make a sure covenant and write it: and our princes, Levites, and priests, seal unto it.

Nehemiah,
ix. 32-38.

Remember, I pray thee, **who ever perished, being innocent?** or where were the righteous cut off? Even as I have seen, they that plough iniquity, and sow wickedness, reap the same. By the blast of God they perish, and by the breath of his nostrils are they consumed. The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken. The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.

Job, iv. 7-19.

Now a thing was secretly brought to me, and mine ear received a little thereof. In thoughts from the visions of the night, when deep sleep falleth on men, fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up: it stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice saying, **Shall mortal man be more just than God? shall a man be more pure than his Maker?** Behold, he put no trust in his servants; and his angels he charged with folly: how much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?

Job, viii. 3-7.

Doth God pervert judgment; or doth the Almighty pervert justice? If thy children have sinned against him, and he have cast them away for their transgression; if thou wouldest seek unto God betimes, and make thy supplication to the Almighty; if thou wert pure and upright, surely now he would awake for thee, and make the habitation of thy righteousness prosperous. Though thy beginning was small, yet thy latter end should greatly increase.

Job, viii. 20.

Behold, God will not cast away a perfect man, neither will he help the evil doers.

Job, ix. 1-3.

Then Job answered and said, I know it is so of a truth: but **how should man be just with God?** If he will contend with him, he cannot answer him one of a thousand.

Job,
ix. 25-35.

My days are swifter than a post: they flee away, they see no good. They are passed away as the swift ships: as the eagle that hasteth to the prey. If I say, I will forget my complaint, I will leave off my heaviness, and comfort myself: I am afraid of all my sorrows, **I know that thou wilt not hold me innocent.** If I be wicked, why then labour I in vain? If I wash myself with snow-water, and make my hands never so clean; yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me. For he is not a man, as I am, that I should answer him, and we should come together in judgment. Neither is there any days-man betwixt us, that might lay his hand upon us both. Let him take his rod away from me, and let not his fear terrify me: then would I speak, and not fear him; but it is not so with me.

Job, x. 14, 15.

If I sin, then thou markest me, **and thou wilt not acquit me from mine iniquity.** If I be wicked, woe unto me; and if I be righteous, yet will I not lift up my head. I am full of confusion; therefore see thou mine affliction.

Job,
xiii. 7-11.

Will ye speak wickedly for God? and talk deceitfully for him? Will ye accept his person? will ye contend for God? Is it good that he should search you out? or as one man mocketh another, do ye so mock him? **He will surely reprove you, if ye do secretly accept persons.** Shall not his excellency make you afraid? and his dread fall upon you?

Now thou numberest my steps : dost thou not watch over my sin ? **My transgression is scaled up in a bag, and thou sewest up mine iniquity.**

Job, xiv. 16, 17.

Be ye afraid of the sword : for wrath bringeth the punishments of the sword, **that ye may know there is a judgment.**

Job, xix. 29.

Is not thy wickedness great ? and thine iniquities infinite ? For thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing. Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry. But as for the mighty man, he had the earth ; and the honourable man dwelt in it. Thou hast sent widows away empty, and the arms of the fatherless have been broken. Therefore snares are round about thee, and sudden fear troubleth thee ; or darkness, that thou canst not see ; and abundance of waters cover thee. Is not God in the height of heaven ? and behold the height of the stars, how high they are ! **And thou sayest, how doth God know ? can he judge through the dark cloud ?** Thick clouds are a covering to him, that he seeth not ; and he walketh in the circuit of heaven. **Hast thou marked the old way which wicked men have trodden ? which were cut down out of time, whose foundation was overflowed with a flood :** which said unto God, Depart from us : and what can the Almighty do for them ? Yet he filled their houses with good things : but the counsel of the wicked is far from me. The righteous see it, and are glad : and the innocent laugh them to scorn. Whereas our substance is not cut down, but the remnant of them the fire consumeth.

Job, xxii. 5-20.

If I did despise the cause of my man-servant or of my maid-servant, when they contended with me ; what then shall I do when God riseth up ? **and when he visiteth, what shall I answer him ?**

Job, xxxi. 13, 14.

Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man. For I know not to give flattering titles ; **in so doing my Maker would soon take me away.**

Job, xxxii. 21, 22.

Job hath said, I am righteous : and God hath taken away my judgment. Should I lie against my right ? my wound is incurable without transgression.

Job, xxxiv. 5-13, 16-23.

What man is like Job, who drinketh up scorning like water ; which goeth in company with the workers of iniquity, and walketh with wicked men ? For he hath said, It profiteth a man nothing that he should delight himself with God. Therefore hearken unto me, ye men of understanding : far be it from God, that he should do wickedness ; and from the Almighty, that he should commit iniquity. **For the work of a man shall he render unto him, and cause every man to find according to his ways.** Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.

If now thou hast understanding, hear this: hearken to the voice of my words. Shall even he that hateth right govern? and wilt thou condemn **him that is most just**? Is it fit to say to a king, Thou art wicked? and to princes, Ye are ungodly? How much less to him that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all are the work of his hands. In a moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away without hand. For his eyes are upon the ways of man, and he seeth all his goings. There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves. For he will not lay upon man more than right; that he should enter into judgment with God.

Job,
xxxv. 13, 14.

Surely God will not hear vanity, neither will the Almighty regard it. Although thou sayest thou shalt not see him, **yet judgment is before him**; therefore trust thou in him.

Job,
xxxvi. 17-19.

Thou hast fulfilled the judgment of the wicked; judgment and justice take hold on thee. Because there is wrath, beware lest he take thee away with his stroke: **then a great ransom cannot deliver thee**. Will he esteem thy riches? no, not gold, nor all the forces of strength.

Job,
xxxvii.
23, 24.

Touching the Almighty, we cannot find him out: he is excellent in power, **and in judgment, and in plenty of justice**: he will not afflict. Men do therefore fear him: he respecteth not any that are wise of heart.

Job, xl. 1-9.

Moreover, the Lord answered Job, and said, Shall he that contendeth with the Almighty instruct him? **he that reproveth God, let him answer it**.

Then Job answered the Lord and said, Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.

Then answered the Lord unto Job out of the whirlwind, and said, Gird up thy loins now like a man: I will demand of thee, and declare thou unto me. Wilt thou also disannul my judgment? **wilt thou condemn me, that thou mayest be righteous**? Hast thou an arm like God? or canst thou thunder with a voice like him?

Ps. ii. 10-12.

Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, **lest he be angry, and ye perish from the way, when his wrath is kindled but a little**. Blessed are all they that put their trust in him.

Ps. v. 4, 5.

Thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee. **The foolish shall not stand in thy sight**: thou hatest all workers of iniquity.

Arise, O Lord, in thine anger, lift up thyself because of the rage of mine enemies: and awake for me to the judgment that thou hast commanded. So shall the congregation of the people compass thee about: for their sakes therefore return thou on high. **The Lord shall judge the people:** judge me, O Lord, according to my righteousness, and according to mine integrity that is in me. O let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins. My defence is of God, which saveth the upright in heart. God judgeth the righteous, and God is angry with the wicked every day. **If he turn not, he will whet his sword; he hath bent his bow, and made it ready.** He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.

Ps. vii. 6-13.

I will praise thee, O Lord, with my whole heart; I will shew forth all thy marvellous works. I will be glad and rejoice in thee: I will sing praise to thy name, O thou Most High. When mine enemies are turned back, they shall fall and perish at thy presence. For thou hast maintained my right and my cause; thou satest in the throne judging right. Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name forever and ever.

Ps. ix. 1-8.

O thou enemy! destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them. But the Lord shall endure forever: he hath prepared his throne for judgment. And he shall judge the world in righteousness, **he shall minister judgment to the people in uprightness.**

Sing praises to the Lord, which dwelleth in Zion: declare among the people his doings. **When he maketh inquisition for blood, he remembereth them:** he forgetteth not the cry of the humble.

Ps. ix. 11, 12.

The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken. **The Lord is known by the judgment which he executeth:** the wicked is snared in the work of his own hands.

Ps. ix. 15, 16.

Wherefore doth the wicked condemn God? he hath said in his heart, Thou wilt not require it; thou hast seen it; for **thou beholdest mischief and spite, to requite it with thy hand:** the poor committeth himself unto thee; thou art the helper of the fatherless. Break thou the arm of the wicked and the evil man: seek out his wickedness till thou find none. The Lord is King forever and ever: the heathen are perished out of his land. Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear: to judge the fatherless and the oppressed, that the man of the earth may no more oppress.

Ps. x. 13-18.

Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee. Thou shalt make them as a

Ps. xxi. 8-12.

fiery oven in the time of thine anger: the Lord shall swallow them up in his wrath, and the fire shall devour them. Their fruit shalt thou destroy from the earth, and their seed from among the children of men. For they intended evil against thee: they imagined a mischievous device, which they are not able to perform. Therefore shalt thou make them turn their back, when thou shalt make ready thine arrows upon thy strings against the face of them. Be thou exalted, Lord, in thine own strength: so will we sing and praise thy power.

Ps. xxxi. 23. O love the Lord, all ye his saints: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer.

Ps. xlviii. 10. According to thy name, O God, so is thy praise unto the ends of the earth: **thy right hand is full of righteousness.**

Ps. l. 16-22. But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? seeing thou hatest instruction, and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son.

These things hast thou done, and I kept silence; **thou thoughtest that I was altogether such a one as thyself: but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.**

Psalm lviii. 8-11. As a snail which melteth, let every one of them pass away: like the untimely birth of a woman, that they may not see the sun. Before your pots can feel the thorns, **he shall take them away as with a whirlwind, both living, and in his wrath.** The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked. So that a man shall say, Verily there is a reward for the righteous: verily he is a God that judgeth in the earth.

Psalm lxii. 11, 12. God hath spoken once; twice have I heard this; that power belongeth unto God. Also unto thee, O Lord, belongeth mercy: **for thou renderest to every man according to his work.**

Psalm lxxv. 5. By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea.

Ps. lxxvii. 3, 4. Let the people praise thee, O God; let all the people praise thee. O let the nations be glad and sing for joy: **for thou shalt judge the people righteously,** and govern the nations upon earth. Selah.

Psalm lxxiii. Truly God is good to Israel, even to such as are of a clean heart. But as for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw the

prosperity of the wicked. For there are no bands in their death : but their strength is firm. They are not in trouble as other men ; neither are they plagued like other men. Therefore pride compasseth them about as a chain ; violence covereth them as a garment. Their eyes stand out with fatness : they have more than heart could wish. They are corrupt, and speak wickedly concerning oppression : they speak loftily. They set their mouth against the heavens, and their tongue walketh through the earth. Therefore his people return hither : and waters of a full cup are wrung out to them. **And they say, How doth God know ? and is there knowledge in the Most High ?** Behold, these are the ungodly, who prosper in the world ; they increase in riches. Verily I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning.

If I say, I will speak thus ; behold, I should offend against the generation of thy children. When I thought to know this, it was too painful for me ; until I went into the sanctuary of God ; then understood I their end. Surely thou didst set them in slippery places : thou castedst them down into destruction. How are they brought into desolation, as in a moment ! they are utterly consumed with terrors. As a dream when one awaketh ; so, O Lord, when thou awakest, thou shalt despise their image. Thus my heart was grieved, and I was pricked in my reins. So foolish was I, and ignorant : I was as a beast before thee.

Nevertheless I am continually with thee : thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee ? and there is none upon earth that I desire beside thee. My flesh and my heart faileth : but God is the strength of my heart, and my portion forever.

For lo, they that are far from thee shall perish : thou hast destroyed all them that go a whoring from thee. But it is good for me to draw near to God : I have put my trust in the Lord God, that I may declare all thy works.

Thou, even thou, art to be feared : and who may stand in thy sight when once thou art angry ?

Thou didst cause judgment to be heard from heaven ; the earth feared, and was still, when God arose to judgment, to save all the meek of the earth. Selah.

Shew us thy mercy, O Lord, and grant us thy salvation. I will hear what God the Lord will speak : for he will speak peace unto his people, and to his saints ; but let them not turn again to folly. Surely his salvation is nigh them that fear him ; that glory may dwell in our land. Mercy and truth are met together ; **righteousness** and peace have kissed each other. Truth shall spring out of the earth ; **and righteousness shall look down from heaven.**

Thou hast a mighty arm : strong is thy hand, and high is thy right hand. **Justice and judgment are the habitation of thy throne :** mercy and truth shall go before thy face.

Psalms
lxxvi. 7-9.

Psalms
lxxxv. 7-11.

Psalms
lxxxix.
13, 14.

Ps. xc. 3-11.

Thou turnest man to destruction ; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood ; they are as a sleep : in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up ; in the evening it is cut down, and withereth. **For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath :** we spend our years as a tale that is told. The days of our years are threescore years and ten ; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow ; for it is soon cut off, and we fly away. Who knoweth the power of thine anger ? even according to thy fear, so is thy wrath.

Ps. xcii. 5-15.

O Lord, how great are thy works ! and thy thoughts are very deep. A brutish man knoweth not ; neither doth a fool understand this. When the wicked spring as the grass, and when all the workers of iniquity do flourish ; it is that they shall be destroyed forever : but thou, Lord, art most high forevermore. For lo, thine enemies, O Lord, for lo, thine enemies shall perish ; all the workers of iniquity shall be scattered. But my horn shalt thou exalt like the horn of an unicorn : I shall be anointed with fresh oil. Mine eye also shall see my desire on mine enemies, and mine ears shall hear my desire of the wicked that rise up against me. The righteous shall flourish like the palm-tree : he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age ; they shall be fat and flourishing : **to shew that the Lord is upright : he is my rock, and there is no unrighteousness in him.**

Psalm
xciv. 1-15,
20-23.

O Lord God, to whom vengeance belongeth ; O God, **to whom vengeance belongeth**, shew thyself. Lift up thyself, thou Judge of the earth : render a reward to the proud. Lord, how long shall the wicked, how long shall the wicked triumph ? How long shall they utter and speak hard things ? and all the workers of iniquity boast themselves ? They break in pieces thy people, O Lord, and afflict thine heritage. They slay the widow and the stranger, and murder the fatherless. Yet they say, The Lord shall not see, neither shall the God of Jacob regard it. Understand, ye brutish among the people : and ye fools, when will ye be wise ? He that planted the ear, shall he not hear ? he that formed the eye, shall he not see ? He that chastiseth the heathen, shall not he correct ? he that teacheth man knowledge, shall not he know ? The Lord knoweth the thoughts of man, that they are vanity. Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law ; that thou mayest give him rest from the days of adversity, until the pit be digged for the wicked. For the Lord will not cast

off his people, neither will he forsake his inheritance. But judgment shall return unto righteousness : and all the upright in heart shall follow it.

Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law? They gather themselves together against the soul of the righteous, and condemn the innocent blood. But the Lord is my defence; and my God is the rock of my refuge. **And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the Lord our God shall cut them off.**

The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. Clouds and darkness are round about him : **righteousness and judgment are the habitation of his throne.** A fire goeth before him, and burneth up his enemies around about. Ps. xcvi. 1-3.

Let them praise thy great and terrible name; for it is holy. The king's strength also loveth judgment; **thou dost establish equity,** thou executest judgment and righteousness in Jacob. Ps. xcix. 3, 4.

The Lord executeth righteousness and judgment for all that are oppressed. Psalm ciii. 6.

O ye seed of Abraham his servant, ye children of Jacob his chosen. He is the Lord our God: his judgments are in all the earth. **He hath remembered his covenant forever,** the word which he commanded to a thousand generations. Ps. cv. 6-8.

The works of the Lord are great, sought out of all them that have pleasure therein. His work is honourable and glorious: and **his righteousness endureth forever.** Ps. cxi. 2, 3.

The works of his hands are verity and judgment; all his commandments are sure. They stand fast forever and ever, **and are done in truth and uprightness.** Ps. cxi. 7, 8.

Righteous art thou, O Lord, and upright are thy judgments. Thy testimonies that thou hast commanded are **righteous and very faithful.** Psalm cxix. 137, 138.

Seven times a day do I praise thee, **because of thy righteous judgments.** Ps. cxix. 164.

Men shall speak of the might of thy terrible acts: and I will declare thy greatness. They shall abundantly utter the memory of thy great goodness, and **shall sing of thy righteousness.** Psalm cxlv. 6, 7.

The Lord is righteous in all his ways, and holy in all his works. Ps. cxlv. 17.

Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your Proverbs, l. 24-33.

	fear cometh as desolation, and your destruction cometh as a whirlwind ; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer ; they shall seek me early, but they shall not find me ; for that they hated knowledge, and did not choose the fear of the Lord : they would none of my counsel : they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.
Prov. xi. 1.	A false balance is abomination to the Lord : but a just weight is his delight.
Prov. xi. 21.	Though hand join in hand, the wicked shall not be unpunished : but the seed of the righteous shall be delivered.
Prov. xi. 31.	Behold, the righteous shall be recompensed in the earth : much more the wicked and the sinner.
Proverbs, xii. 13, 14.	The wicked is snared by the transgression of his lips : but the just shall come out of trouble. A man shall be satisfied with good by the fruit of his mouth : and the recompense of a man's hands shall be rendered unto him.
Prov. xvi. 5.	Every one that is proud in heart is an abomination to the Lord : though hand join in hand, he shall not be unpunished.
Prov. xvi. 11.	A just weight and balance are the Lord's : all the weights of the bag are his work.
Proverbs, xvii. 15.	He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord.
Prov. xx. 10.	Divers weights, and divers measures, both of them are alike abomination to the Lord.
Proverbs, xx. 22, 23.	Say not thou, I will recompense evil ; but wait on the Lord, and he shall save thee. Divers weights are an abomination unto the Lord ; and a false balance is not good.
Prov. xxi. 3.	To do justice and judgment is more acceptable to the Lord than sacrifice.
Prov. xxi. 12.	God overthroweth the wicked for their wickedness.
Proverbs, xxii. 22, 23.	Rob not the poor, because he is poor : neither oppress the afflicted in the gate : for the Lord will plead their cause, and spoil the soul of those that spoiled them.
Prov. xxii. 28.	Remove not the ancient landmark, which thy fathers have set.
Proverbs, xxiii. 10, 11.	Remove not the old landmark ; and enter not into the fields of the fatherless : for their Redeemer is mighty : he shall plead their cause with thee.
Proverbs, xxiv. 11, 12.	If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain ; if thou sayest, Behold, we

knew it not : doth not he that pondereth the heart consider it ? and he that keepeth thy soul, doth not he know it ? and **shall not he render to every man according to his works ?**

The great God that formed all things **both rewardeth the fool, and rewardeth transgressors.**

Proverbs,
xxvi. 10.

How is the faithful city become an harlot ! it was full of judgment ; righteousness lodged in it ; but now murderers. Thy silver is become dross, thy wine mixed with water : thy princes are rebellious, and companions of thieves : every one loveth gifts, and followeth after rewards : they judge not the fatherless, neither doth the cause of the widow come unto them.

Is. i. 21-25.

Therefore saith the Lord, the Lord of hosts, the mighty One of Israel, **Ah, I will ease me of mine adversaries, and avenge me of mine enemies :** and I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin.

Say ye to the righteous, that it shall be well with him : for **they shall eat the fruit of their doings.** Wo unto the wicked ! it shall be ill with him : **for the reward of his hands shall be given him.**

Is. iii. 10, 11.

Therefore my people are gone into captivity, because they have no knowledge : and their honourable men are famished, and their multitude dried up with thirst. Therefore hell hath enlarged herself, and opened her mouth without measure : and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it. And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled : **but the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.**

Is. v. 13-16.

Wo unto them that **call evil good, and good evil ;** that put darkness for light, and light for darkness ; that put bitter for sweet, and sweet for bitter ! Wo unto them that are wise in their own eyes, and prudent in their own sight ! Wo unto them that are mighty to drink wine, and men of strength to mingle strong drink : **which justify the wicked for reward, and take away the righteousness of the righteous from him !**

Is. v. 20-23.

Wo unto them that decree unrighteous decrees, and that write grievousness which they have prescribed ; to turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless ! And what will ye do in the day of visitation, and in the desolation which shall come from far ? to whom will ye flee for help ? and where will ye leave your glory ? Without me they shall bow down under the prisoners, and they shall fall under the slain. **For all this his anger is not turned away, but his hand is stretched out still.**

Is. x. 1-4.

Isaiah,
xxviii. 14-22.

Hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:

Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. **Indgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place.**

And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report. **For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it.** For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth.

Isaiah,
xxx. 27-30.

Behold, the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy: **his lips are full of indignation, and his tongue as a devouring fire:** and his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people, causing them to err. Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the mighty One of Israel. And the Lord shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hail-stones.

Is. xxxi. 1, 2.

Wo to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horse-men, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord! Yet he also is wise, **and will bring evil, and will not call back his words:** but will arise against the house of the evil-doers, and against the help of them that work iniquity.

Is. xlii. 13-15.

The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail

against his enemies. I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; **I will destroy and devour at once.** I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.

Hear, ye deaf; and look, ye blind, that ye may see. Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant? Seeing many things, but thou observest not; opening the ears, but he heareth not. **The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honourable.**

Is. xlii. 18-21.

Who gave Jacob for a spoil, and Israel to the robbers? did not the Lord, **he against whom we have sinned?** for they would not walk in his ways, neither were they obedient unto his law. Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart.

Is. xlii. 24, 25.

Awake, awake, stand up, O Jerusalem, **which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out.** There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons that she hath brought up. These two things are come unto thee; who shall be sorry for thee? desolation, and destruction, and the famine, and the sword: by whom shall I comfort thee? Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the Lord, the rebuke of thy God.

Is. li. 17-20.

He put on righteousness as a breast-plate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak. **According to their deeds, accordingly he will repay,** fury to his adversaries, recompense to his enemies; to the islands he will repay recompense. So shall they fear the name of the Lord from the west, and his glory from the rising of the sun.

Is. lix. 17-19.

I the Lord love judgment, I hate robbery for burnt-offering; and I will direct their work in truth, and I will make an everlasting covenant with them.

Is. lxi. 8.

Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

Is. lxi. 1-6.

Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat?

I have trodden the wine-press alone; and of the people there

was none with me: for **I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment.** For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

Is. lxx. 2-7.

I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts; a people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick; which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels; which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day. Behold, it is written before me: **I will not keep silence, but will recompense, even recompense into their bosom, your iniquities, and the iniquities of your fathers together, saith the Lord, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.**

Is. lxx. 11-15.

Ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink-offering unto that number. Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not. Therefore thus saith the Lord God, **Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name.**

Is. lxxi. 3-6.

He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations. **I also will choose their delusions,** and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not.

Hear the word of the Lord, ye that tremble at his word ; Your brethren that hated you, that east you out for my name's sake, said, Let the Lord be glorified : **but he shall appear to your joy, and they shall be ashamed.** A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompense to his enemies.

As one whom his mother comforteth, so will I comfort you ; and ye shall be comforted in Jerusalem. And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb : and the hand of the Lord shall be known toward his servants, and his indignation toward his enemies. For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. **For by fire and by his sword will the Lord plead with all flesh : and the slain of the Lord shall be many.**

Isaiah,
lxvi. 13-16.

The word of the Lord came unto me, saying, Jeremiah, what seest thou ? And I said, I see a rod of an almond-tree. Then said the Lord unto me, Thou hast well seen : for I will hasten my word to perform it.

Jer. i. 11-16.

And the word of the Lord came unto me the second time, saying, What seest thou ? And I said, I see a seething-pot ; and the face thereof is toward the north. Then the Lord said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land. For lo, I will call all the families of the kingdoms of the north, saith the Lord ; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah. **And I will utter my judgments against them touching all their wickedness,** who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands.

Thus saith the Lord to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns. Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem ; lest my fury come forth like fire, **and burn that none can quench it,** because of the evil of your doings.

Jer. iv. 3, 4.

At that time shall it be said to this people and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse, even a full wind from those places shall come unto me : **now also will I give sentence against them.**

Jer. iv. 11, 12.

How shall I pardon thee for this ? thy children have forsaken me, and sworn by them that are no gods : when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses. They were as fed horses in the

Jeremiah,
v. 7-9, 27-29.

morning : every one neighed after his neighbour's wife. **Shall I not visit for these things?** saith the Lord : and shall not my soul be avenged on such a nation as this ? As a cage is full of birds, so are their houses full of deceit : therefore they are become great and waxen rich. They are waxen fat, they shine : yea, they overpass the deeds of the wicked : they judge not the cause, the cause of the fatherless, yet they prosper ; and the right of the needy do they not judge. **Shall I not visit for these things ? saith the Lord : shall not my soul be avenged on such a nation as this ?**

Jer. vi. 9-19.

Thus saith the Lord of hosts, They shall thoroughly glean the remnant of Israel as a vine : turn back thine hand as a grape-gatherer into the baskets.

To whom shall I speak, and give warning, that they may hear ? Behold, their ear is uncircumcised, and they cannot hearken : behold, the word of the Lord is unto them a reproach ; they have no delight in it. Therefore I am full of the fury of the Lord ; I am weary with holding in : I will pour it out upon the children abroad, and upon the assembly of young men together : for even the husband with the wife shall be taken, the aged with him that is full of days. And their houses shall be turned unto others, with their fields and wives together : for I will stretch out my hand upon the inhabitants of the land, saith the Lord. For from the least of them even unto the greatest of them every one is given to covetousness ; and from the prophet even unto the priest every one dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace ; when there is no peace. Were they ashamed when they had committed abomination ? nay, they were not at all ashamed, neither could they blush ; therefore they shall fall among them that fall : at the time that I visit them they shall be cast down, saith the Lord.

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set watchmen over you, saying, Harken to the sound of the trumpet. But they said, We will not hearken.

Therefore hear, ye nations, and know, O congregation, what is among them. **Hear, O earth : behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.**

Jeremiah,
vii. 12-16.

Go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel. And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not ; and I called you, but ye answered not ; therefore will I do unto this house, which is called by my name,

wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim. **Therefore pray not thou for this people,** neither lift up cry nor prayer for them, neither make intercession to me : **for I will not hear thee.**

I will surely consume them, saith the Lord : there shall be no grapes on the vine, nor figs on the fig-tree, and the leaf shall fade ; and the things that I have given them shall pass away from them.

Why do we sit still ? assemble yourselves, and let us enter into the defenced cities, and let us be silent there : for the Lord our God hath put us to silence, and given us water of gall to drink, because we have sinned against the Lord. We looked for peace, but no good came ; and for a time of health, and behold, trouble ! The snorting of his horses was heard from Dan ; the whole land trembled at the sound of the neighing of his strong ones : for they are come, and have devoured the land, and all that is in it ; the city, and those that dwell therein. For behold, I will send serpents, cockatrices, among you, which will not be charmed, and they shall bite you, saith the Lord.

When I would comfort myself against sorrow, my heart is faint in me. Behold the voice of the cry of the daughter of my people because of them that dwell in a far country : Is not the Lord in Zion ? is not her king in her ? **Why have they provoked me to anger with their graven images, and with strange vanities ? The harvest is past, the summer is ended, and we are not saved.** For the hurt of the daughter of my people am I hurt ; I am black : astonishment hath taken hold on me. Is there no balm in Gilead ; is there no physician there ? why then is not the health of the daughter of my people recovered ? Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people !

The word that came to Jeremiah from the Lord, saying, Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem ; and say thou unto them, Thus saith the Lord God of Israel ; Cursed be the man that obeyeth not the words of this covenant, which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you : so shall ye be my people, and I will be your God : that I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as it is this day. Then answered I, and said, So be it, O Lord. Then the Lord said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them. For I earnestly protested unto your fathers in the day that I brought them up out of the land of Egypt, even unto this day, rising early and protesting, saying,

Jeremiah,
viii. 13-22,
ix. 1.

Jer. xi. 1-11.

Obey my voice. Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: **therefore I will bring upon them all the words of this covenant, which I commanded them to do; but they did them not.**

And the Lord said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem. They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers. Therefore thus saith the Lord, Behold, I will bring evil upon them which they shall not be able to escape; **and though they shall cry unto me, I will not hearken unto them.**

Jer. xi. 13-16.

According to the number of thy cities were thy gods, O Judah; and according to the number of the streets of Jerusalem have ye set up altars to that shameful thing, even altars to burn incense unto Baal.

Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear them in the time that they cry unto me for their trouble.

What hath my beloved to do in mine house, seeing she hath wrought lewdness with many; and the holy flesh is passed from thee? when thou doest evil, then thou rejoicest. The Lord called thy name, A green olive-tree, fair, and of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.

Jeremiah,
xiv. 7-22,
xv. 1, 2.

O Lord, though our iniquities testify against us, do thou it for thy name's sake: for our backslidings are many; we have sinned against thee. O the hope of Israel, the Saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night? Why shouldest thou be as a man astonished, as a mighty man that cannot save? yet thou, O Lord, art in the midst of us, and we are called by thy name; leave us not.

Thus saith the Lord unto this people, Thus have they loved to wander, they have not refrained their feet, **therefore the Lord doth not accept them; he will now remember their iniquity and visit their sins.** Then said the Lord unto me, Pray not for this people for their good. When they fast, **I will not hear their cry;** and when they offer burnt-offering and an oblation, **I will not accept them;** but I will consume them by the sword, and by the famine, and by the pestilence.

Then said I, Ah Lord God! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place.

Then the Lord said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, nei-

ther spake unto them : they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart. Therefore thus saith the Lord concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land ; By sword and famine shall those prophets be consumed. And the people to whom they prophesy shall be cast out in the streets of Jerusalem, because of the famine and the sword ; and they shall have none to bury them, them, their wives, nor their sons, nor their daughters ; **for I will pour their wickedness upon them.**

Therefore thou shalt say this word unto them ; Let mine eyes run down with tears night and day, and let them not cease : for the virgin daughter of my people is broken with a great breach, with a very grievous blow. If I go forth into the field, then behold the slain with the sword ! and if I enter into the city, then behold them that are sick with famine ! yea, both the prophet and the priest go about into a land that they know not. Hast thou utterly rejected Judah ? hath thy soul loathed Zion ? Why hast thou smitten us, and there is no healing for us ? we looked for peace, and there is no good ; and for the time of healing, and behold trouble ! We acknowledge, O Lord, our wickedness, and the iniquity of our fathers : for we have sinned against thee. Do not abhor us, for thy name's sake, do not disgrace the throne of thy glory ; remember, break not thy covenant with us. Are there any among the vanities of the Gentiles that can cause rain ? or can the heavens give showers ? Art not thou he, O Lord our God ? therefore we will wait upon thee : for thou hast made all these things.

Then said the Lord unto me, **Though Moses and Samuel stood before me, yet my mind could not be toward this people : cast them out of my sight, and let them go forth.** And it shall come to pass, if they say unto thee, Whither shall we go forth ? then thou shalt tell them, Thus saith the Lord ; Such as are for death, to death ; and such as are for the sword, to the sword : and such as are for the famine, to the famine ; and such as are for the captivity, to the captivity.

Touching the house of the king of Judah, say, Hear ye the word of the Lord ; O house of David, thus saith the Lord ; Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings. Behold, I am against thee, O inhabitant of the valley, and rock of the plain, saith the Lord ; which say, Who shall come down against us ? or who shall enter into our habitations ? **But I will punish you according to the fruit of your doings,** saith the Lord : and I will kindle a fire in the forest thereof, and it shall devour all things round about it.

Jeremiah,
xxi. 11-14.

Jeremiah,
xxiii. 19, 20.

Behold, a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind : it shall fall grievously upon the head of the wicked. **The anger of the Lord shall not return, until he have executed, and till he have performed the thoughts of his heart :** in the latter days ye shall consider it perfectly.

Jeremiah,
xxv. 12-33.

And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations. For many nations and great kings shall serve themselves of them also : **and I will recompense them according to their deeds, and according to the works of their own hands.**

For thus saith the Lord God of Israel unto me ; Take the wine-cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me : to wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, a hissing, and a curse ; as it is this day ; Pharaoh king of Egypt, and his servants, and his princes, and all his people ; and all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod, Edom, and Moab, and the children of Ammon, and all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea, Dedan, and Tema, and Buz, and all that are in the utmost corners, and all the kings of Arabia, and all the kings of the mingled people that dwell in the desert, and all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes, and all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth : and the king of Sheshach shall drink after them.

Therefore thou shalt say unto them, Thus saith the Lord of hosts, the God of Israel ; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts ; Ye shall certainly drink. **For lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished ?** Ye shall not be unpunished : for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter

his voice from his holy habitation ; he shall mightily roar upon his habitation ; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth ; for **the Lord hath a controversy with the nations**, he will plead with all flesh ; he will give them that are wicked to the sword, saith the Lord.

Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth : they shall not be lamented, neither gathered, nor buried ; they shall be dung upon the ground.

Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind : it shall fall with pain upon the head of the wicked. **The fierce anger of the Lord shall not return, until he have done it, and until he have performed the intents of his heart :** in the latter days ye shall consider it.

Jeremiah,
xxx. 23, 24.

Thus saith the Lord of hosts, the God of Israel ; Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah ; and behold, this day they are a desolation, and no man dwelleth therein ; **because of their wickedness which they have committed to provoke me to anger**, in that they went to burn incense, and to serve other gods, whom they knew not, neither they, ye, nor your fathers. Howbeit, I sent unto you all my servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing that I hate. But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods. Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem ; and they are wasted and desolate, as at this day.

Jeremiah,
xliv. 2-6.

Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him that answer, saying, The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye and your fathers, your kings and your princes, and the people of the land, did not the Lord remember them, and came it not into his mind ? **So that the Lord could no longer bear, because of the evil of your doings**, and because of the abominations which ye have committed ; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day. Because ye have burned incense, and because ye have sinned against the Lord, and have not obeyed the voice of the Lord, nor walked in his law, nor in his statutes, nor in his testimonies ; therefore this evil is happened unto you, as at this day.

Jeremiah,
xliv. 20-23.

Come up, ye horses ; and rage, ye chariots ; and let the mighty men come forth : the Ethiopians and the Libyans, that handle the

Jeremiah,
xli. 9-12.

shield; and the Lydians, that handle and bend the bow. For this is the day of the Lord God of hosts, **a day of vengeance, that he may avenge him of his adversaries**: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord God of hosts hath a sacrifice in the north country by the river Euphrates.

Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain shalt thou use many medicines; for thou shalt not be cured. The nations have heard of thy shame, and thy cry hath filled the land: for the mighty man hath stumbled against the mighty, and they are fallen both together.

Jeremiah,
li. 54-57.

A sound of a cry cometh from Babylon, and great destruction from the land of the Chaldeans: because the Lord hath spoiled Babylon, and destroyed out of her the great voice; when her waves do roar like great waters, a noise of their voice is uttered: because the spoiler is come upon her, even upon Babylon, and her mighty men are taken, every one of their bows is broken: **for the Lord God of recompenses shall surely requite**. And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the Lord of hosts.

Lamen.
i. 8, 12-18.

Jerusalem hath grievously sinned; therefore she is removed. . .

Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger. From above hath he sent fire into my bones, and it prevaileth against them: he hath spread a net for my feet, he hath turned me back: he hath made me desolate and faint all the day. **The yoke of my transgressions is bound by his hand: they are wreathed, and come up upon my neck**: he hath made my strength to fall, the Lord hath delivered me into their hands, from whom I am not able to rise up. The Lord hath trodden under foot all my mighty men in the midst of me: he hath called an assembly against me to crush my young men: the Lord hath trodden the virgin, the daughter of Judah, as in a wine-press. For these things I weep; mine eye, mine eye runneth down with water, because the comforter that should relieve my soul is far from me: my children are desolate, because the enemy prevailed. Zion spreadeth forth her hands, and there is none to comfort her: the Lord hath commanded concerning Jacob, that his adversaries should be round about him: Jerusalem is as a menstruous woman among them.

The Lord is righteous: for I have rebelled against his commandment: hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity.

Lamen.
ii. 1-17.

How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger!

The Lord hath swallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the strong holds of the daughter of Judah; he hath brought them down to the ground: he hath polluted the kingdom and the princes thereof. He hath cut off in his fierce anger all the horn of Israel: he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, which devoureth round about. **He hath bent his bow like an enemy: he stood with his right hand as an adversary and slew all that were pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire.** The Lord was as an enemy: he hath swallowed up Israel, he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation. And he hath violently taken away his tabernacle, as if it were of a garden: he hath destroyed his places of the assembly: the Lord hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest. The Lord hath cast off his altar, he hath abhorred his sanctuary, he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the Lord, as in the day of a solemn feast.

The Lord hath purposed to destroy the wall of the daughter of Zion: he hath stretched out a line, he hath not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament; they languished together. Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes are among the Gentiles: the law is no more: her prophets also find no vision from the Lord. The elders of the daughter of Zion sit upon the ground, and keep silence; they have cast up dust upon their heads: they have girded themselves with sackcloth; the virgins of Jerusalem hang down their heads to the ground. Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people; because the children and the sucklings swoon in the streets of the city. They say to their mothers, Where is corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers' bosom.

What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? What shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach is great like the sea: who can heal thee? Thy prophets have seen vain and foolish things for thee: and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment. All that pass by, clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call The perfection of beauty, The joy of the whole earth? All thine enemies have opened their mouth against thee: they hiss and gnash

the teeth : they say, We have swallowed her up : certainly this is the day that we looked for ; we have found, we have seen it.

The Lord hath done that which he had devised ; **he hath fulfilled his word that he had commanded in the days of old :** he hath thrown down, and hath not pitied : and he hath caused thine enemy to rejoice over thee, he hath set up the horn of thine adversaries.

Lamen.
iii. 35, 36.

To turn aside the right of a man before the face of the Most High, to subvert a man in his cause, the Lord approveth not.

Ezekiel,
iii. 16-21.

It came to pass at the end of seven days, that the word of the Lord came unto me, saying, Son of man, I have made thee a watchman unto the house of Israel : therefore hear the word at my mouth, and give them warning from me.

When I say unto the wicked, Thou shalt surely die ; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life ; **the same wicked man shall die in his iniquity ; but his blood will I require at thine hand.** Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity ; but thou hast delivered thy soul. Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die : because thou hast not given him warning, **he shall die in his sin, and his righteousness which he hath done shall not be remembered ; but his blood will I require at thine hand.** Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned ; also thou hast delivered thy soul.

Ezekiel,
v. 7-15.

Thus saith the Lord God ; Because ye multiplied more than the nations that are round about you, and have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations that are round about you ; therefore thus saith the Lord God ; Behold, I, even I, am against thee, and will execute judgments in the midst of thee in the sight of the nations. And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations. Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers ; **and I will execute judgments in thee,** and the whole remnant of thee will I scatter into all the winds. Wherefore, as I live, saith the Lord God ; Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish thee ; **neither shall mine eye spare, neither will I have any pity.**

A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee : and a third part shall fall by the sword round about thee ; and I will scatter a third part into all the winds, and I will draw out a sword after

them. Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted: and they shall know that I the Lord have spoken it in my zeal, when I have accomplished my fury in them. Moreover, I will make thee waste, and a reproach among the nations that are round about thee, in the sight of all that pass by. So it shall be a reproach and a taunt, an instruction and an astonishment unto the nations that are round about thee, **when I shall execute judgments in thee in anger and in fury and in furious rebukes. I the Lord have spoken it.**

They that escape of you shall remember me among the nations whither they shall be carried captives, because I am broken with their whorish heart, which hath departed from me, and with their eyes which go a whoring after their idols: and they shall loathe themselves for the evils which they have committed in all their abominations. And they shall know that I am the Lord, **and that I have not said in vain that I would do this evil unto them.**

Ezekiel,
vi. 9, 10.

Moreover the word of the Lord came unto me, saying, Also, thou son of man, thus saith the Lord God unto the land of Israel; An end, the end is come upon the four corners of the land. Now is the end come upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations. **And mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall know that I am the Lord.**

Ezekiel,
vii. 1-9.

Thus saith the Lord God; An evil, an only evil, behold, is come. An end is come, the end is come: it watcheth for thee; behold, it is come. The morning is come unto thee, O thou that dwellest in the land: the time is come, the day of trouble is near, and not the sounding again of the mountains. Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee: and I will judge thee according to thy ways, and will recompense thee for all thine abominations. And mine eye shall not spare, neither will I have pity: I will recompense thee according to thy ways, and thine abominations that are in the midst of thee; **and ye shall know that I am the Lord that smiteth.**

The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, **and according to their deserts will I judge them,** and they shall know that I am the Lord.

Ezek. vii. 27.

Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land

Ezekiel,
viii. 17, 18.

with violence, and have returned to provoke me to anger: and lo, they put the branch to their nose. Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: **and though they cry in mine ears with a loud voice, yet will I not hear them.**

Ezekiel, ix.

He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand. And behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in and stood beside the brazen altar. And the glory of the God of Israel was gone up from the cherub whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

And to the others he said in mine hearing, **Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark;** and begin at my sanctuary. Then they began at the ancient men which were before the house. And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.

And it came to pass while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord God! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?

Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The Lord hath forsaken the earth, and the Lord seeth not. And as for me also, **mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head.** And behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me.

Ezekiel,
xiv. 12-21.

The word of the Lord came again to me, saying, Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it: though these three men, Noah, Daniel, and Job, were in it, **they should deliver but their own souls by their righteousness,** saith the Lord God.

If I cause noisome beasts to pass through the land, and they

spoil it, so that it be desolate, that no man may pass through because of the beasts : though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters : they only shall be delivered, but the land shall be desolate. Or if I bring a sword upon that land, and say, Sword, go through the land ; so that I cut off man and beast from it : though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters, but they only shall be delivered themselves. Or if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast : though Noah, Daniel, and Job were in it, as I live, saith the Lord God, **they shall deliver neither son nor daughter ; they shall but deliver their own souls by their righteousness.**

For thus saith the Lord God ; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast ?

And the word of the Lord came unto me, saying, Son of man, What is the vine-tree more than any tree, or than a branch which is among the trees of the forest ? Shall wood be taken thereof to do any work ? or will men take a pin of it to hang any vessel thereon ? Behold, it is cast into the fire for fuel : the fire devoureth both the ends of it, and the midst of it is burned. Is it meet for any work ? Behold, when it was whole, it was meet for no work : how much less shall it be meet yet for any work, when the fire hath devoured it, and it is burned ?

Therefore thus saith the Lord God ; As the vine-tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem. And I will set my face against them ; they shall go out from one fire, and another fire shall devour them ; and ye shall know that I am the Lord, when I set my face against them. And I will make the land desolate, **because they have committed a trespass,** saith the Lord God.

Thy renown went forth among the heathen for thy beauty : for it was perfect through my comeliness, which I had put upon thee, saith the Lord God.

But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by ; his it was. . . .

Wherefore, O harlot, hear the word of the Lord : thus saith the Lord God ; Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them ; behold, therefore, I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated ; I will even gather them round about against thee, and

Ezekiel, xv.

Ezekiel,
xvi. 14, 15,
35-43, 59.

will discover thy nakedness unto them, that they may see all thy nakedness. **And I will judge thee, as women that break wedlock and shed blood are judged;** and I will give thee blood in fury and jealousy. And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare. They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords. And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more.

So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry. Because thou hast not remembered the days of thy youth, but hast fretted me in all these things; **behold, therefore, I also will recompense thy way upon thine head, saith the Lord God:** and thou shalt not commit this lewdness above all thine abominations. . . . For thus saith the Lord God; **I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant.**

Ezekiel,
xviii.

The word of the Lord came unto me again, saying, What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

But if a man be just, and do that which is lawful and right, and hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman, and hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; he that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord God.

If he beget a son that is a robber, a shedder of blood, and that doeth the like to any one of these things, and that doeth not any of those duties, but even hath eaten upon the mountains, and defiled his neighbour's wife, hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination, hath given

forth upon usury, and hath taken increase : shall he then live ? he shall not live : he hath done all these abominations ; he shall surely die : his blood shall be upon him.

Now lo, if he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like, that hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife, neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment, that hath taken off his hand from the poor, that hath not received usury nor increase, hath executed my judgments, hath walked in my statutes ; he shall not die for the iniquity of his father, he shall surely live. As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, lo, even he shall die in his iniquity.

Yet say ye, Why ? doth not the son bear the iniquity of the father ? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son : **the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.** But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him : in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die ? saith the Lord God : and not that he should return from his ways, and live ? But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live ? All his righteousness that he hath done shall not be mentioned : in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel ; Is not my way equal ? are not your ways unequal ? When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them ; for his iniquity that he hath done, shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal ? are not your ways unequal ?

Therefore, I will judge you. O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed: and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye.

Ezek. xx. 11.

I gave them my statutes, and shewed them my judgments, **which if a man do,** he shall even live in them.

Ezekiel,
xx. 30-33.

Say unto the house of Israel, Thus saith the Lord God; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations? For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and shall I be inquired of by you, O house of Israel? As I live, saith the Lord God, I will not be inquired of by you. And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.

As I live, saith the Lord God, surely with a mighty hand, and with a stretched-out arm, and with fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretchedout arm, and with fury poured out. And I will bring you into the wilderness of the people, **and there will I plead with you face to face.** Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord.

Ezekiel,
xxii. 13, 14.

Behold, I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee. **Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee?** I the Lord have spoken it, and will do it.

Ezekiel,
xxii. 29-31.

The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully. And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none. Therefore, have I poured out mine indignation upon them; I have consumed them with the fire of my wrath; **their own way have I recompensed upon their heads,** saith the Lord God.

Again in the ninth year, in the tenth month, in the tenth day of the month, the word of the Lord came unto me, saying, Son of man, write thee the name of the day, even of this same day : the king of Babylon set himself against Jerusalem this same day. And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord God ; Set on a pot, set it on, and also pour water into it ; gather the pieces thereof into it, even every good piece, the thigh, and the shoulder ; fill it with the choice bones. Take the choice of the flock, and burn also the bones under it, and make it boil well, and let them seethe the bones of it therein.

Ezekiel,
xxiv. 1-14.

Wherefore thus saith the Lord God ; Wo to the bloody city, to the pot whose scum is therein ; and whose scum is not gone out of it ! **bring it out piece by piece ; let no lot fall upon it.** For her blood is in the midst of her ; she set it upon the top of a rock ; she poured it not upon the ground, to cover it with dust ; that it might cause fury to come up to take vengeance ; I have set her blood upon the top of a rock, that it should not be covered. Therefore thus saith the Lord God ; Wo to the bloody city ; I will even make the pile for fire great. Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned. Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and that the filthiness of it may be molten in it, that the scum of it may be consumed. She hath wearied herself with lies, and her great scum went not forth out of her : her scum shall be in the fire. In thy filthiness is lewdness : because I have purged thee, and thou wast not purged, **thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee.** I the Lord have spoken it : it shall come to pass, and I will do it ; **I will not go back, neither will I spare, neither will I repent ; according to thy ways, and according to thy doings, shall they judge thee,** saith the Lord God.

Again the word of the Lord came unto me, saying, Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman : if when he seeth the sword come upon the land, he blow the trumpet, and warn the people ; then, whosoever heareth the sound of the trumpet, and taketh not warning ; if the sword come and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning ; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned ; if the sword come, and take any person from among them, he is taken away in his iniquity ; but his blood will I require at the watchman's hand.

Ezekiel,
xxxiii. 1-20.

So thou, O son of man, I have set thee a watchman unto the house of Israel ; therefore thou shalt hear the word at my mouth,

and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, **that wicked man shall die in his iniquity**; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live? Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression; as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth. When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it. Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal. When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby. But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

Yet ye say, The way of Lord is not equal. **O ye house of Israel, I will judge non every one after his ways.**

Dan. ix. 1-14.

In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; in the first year of his reign, I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: and I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to

them that love him, and to them that keep his commandments; we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. **O Lord, righteousness belongeth unto thee,** but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets. Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; **therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.** And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth. **Therefore hath the Lord watched upon the evil, and brought it upon us: for the Lord our God is righteous in all his works which he doeth: for we obeyed not his voice.**

My people are destroyed for lack of knowledge: because thou hast rejected knowledge, **I will also reject thee,** that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, **I will also forget thy children.** As they were increased, so they sinned against me: therefore will I change their glory into shame. They eat up the sin of my people, and they set their heart on their iniquity. And there shall be, like people, like priest: **and I will punish them for their ways, and reward them their doings.**

They will not frame their doings to turn unto their God: for the spirit of whoredoms is in the midst of them, and they have not known the Lord. And the pride of Israel doth testify to his face: **therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them.** They shall go with their flocks and with their herds to seek the Lord; **but they shall not find him; he hath withdrawn himself from them.**

When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria: for they commit

Hosea,
iv. 6-9.

Hosea,
v. 4-6.

Hosea,
vii. 1, 2.

	falsehood; and the thief cometh in, and the troop of robbers spoileth without. And they consider not in their hearts, that I remember all their wickedness: now their own doings have beset them about; they are before my face.
Hosea, ix. 9.	They have deeply corrupted themselves, as in the days of Gibeah: therefore he will remember their iniquity, he will visit their sins.
Hosea, xii. 2.	The Lord hath also a controversy with Judah, and will punish Jacob according to his ways; according to his doings will he recompense him.
Hosea, xii. 14.	Ephraim provoked him to anger most bitterly: therefore shall he leave his blood upon him, and his reproach shall his Lord return unto him.
Hosea, xiii. 1-8.	When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died. And now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the men that sacrifice kiss the calves. Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney. Yet I am the Lord thy God from the land of Egypt, and thou shalt know no God but me: for there is no saviour beside me.
	I did know thee in the wilderness, in the land of great drought. According to their pasture, so were they filled; they were filled, and their heart was exalted: therefore have they forgotten me. Therefore I will be unto them as a lion: as a leopard by the way will I observe them. I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart, and there will I devour them like a lion: the wild beast shall tear them.
Joel, iii. 4-8.	Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompense? and if ye recompense me, swiftly and speedily will I return your recompense upon your own head; because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things. The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border. Behold, I will raise them out of the place whither ye have sold them, and will return your recompense upon your own head: and I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the Lord hath spoken it.
Amos, ii. 4, 5.	Thus saith the Lord; For three transgressions of Judah, and for four, I will not turn away the punishment thereof: because they have despised the law of the Lord, and have not kept his

commandments, and their lies caused them to err, after the which their fathers have walked : but I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

Thus he shewed me : and behold, the Lord stood upon a wall made by a plumb-line, with a plumb-line in his hand. And the Lord said unto me, Amos, what seest thou ? and I said, A plumb-line. Then said the Lord, **Behold, I will set a plumb-line in the midst of my people Israel : I will not again pass by them any more :** and the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste ; and I will rise against the house of Jeroboam with the sword.

Amos,
vii. 7-9.

The Lord hath sworn by the excellency of Jacob, **Surely I will never forget any of their works.**

Amos,
viii. 7-10.

Shall not the land tremble for this, and every one mourn that dwelleth therein ? and it shall rise up wholly as a flood ; and it shall be cast out and drowned, as by the flood of Egypt. And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day : and I will turn your feasts into mourning, and all your songs into lamentation ; and I will bring up sackcloth upon all loins, and baldness upon every head ; and I will make it as the mourning of an only son, and the end thereof as a bitter day.

I saw the Lord standing upon the altar : and he said, Smite the lintel of the door, that the posts may shake : and cut them in the head all of them ; and I will slay the last of them with the sword : he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered. **Though they dig into hell, thence shall mine hand take them ; though they climb up to heaven, thence will I bring them down : and though they hide themselves in the top of Carmel, I will search and take them out thence ; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them : and though they go into captivity before their enemies, thence will I command the sword, and it shall slay them : and I will set mine eyes upon them for evil, and not for good.**

Amos,
ix. 1-4.

Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth ; saving that I will not utterly destroy the house of Jacob, saith the Lord. For lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. **All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.**

Amos,
ix. 8-10.

The day of the Lord is near upon all the heathen : **as thou hast done, it shall be done unto thee :** thy reward shall return upon thine own head.

Obadiah, 15.

Micah,
vi. 10-15.

Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights? For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth. **Therefore, also will I make thee sick in smiting thee, in making thee desolate because of thy sins.** Thou shalt eat, but not be satisfied; and thy casting down shall be in the midst of thee; and thou shalt take hold, but shalt not deliver; and that which thou deliverest will I give up to the sword. Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.

Nahum,
i. 1-6.

The burden of Nineveh. The book of the vision of Nahum the Elkoshite.

God is jealous, and the Lord revengeth; the Lord revengeth, and is furious; the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies. The Lord is slow to anger, and great in power, **and will not at all acquit the wicked:** the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

Zephaniah,
i. 12-18.

It shall come to pass at that time, that **I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will he do evil.** Therefore, their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof.

The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, **because they have sinned against the Lord:** and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

The just Lord is in the midst thereof; **he will not do iniquity**: every morning doth he bring his judgment to light, he faileth not: but the unjust knoweth no shame.

Zephaniah,
iii. 5-8.

I have cut off the nations: their towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant. I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them; but they rose early, and corrupted all their doings.

Therefore, wait ye upon me, saith the Lord, until the day that I rise up to the prey: **for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger**: for all the earth shall be devoured with the fire of my jealousy.

The word of the Lord came unto Zechariah, saying, Thus speaketh the Lord of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother: and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.

Zechariah,
vii. 8-14.

But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the Lord of hosts. Therefore it is come to pass, that as he cried, and they would not hear; **so they cried, and I would not hear**, saith the Lord of hosts: but I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.

Mal. iii. 1-5.

But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. **And I will come near to you to judgment**: and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

Matthew,
v. 17, 18.

Think not that I am come to destroy the law, or the prophets : I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, **one jot or one tittle shall in no wise pass from the law, till all be fulfilled.**

Matthew,
v. 25, 26.

Agree with thine adversary quickly, whiles thou art in the way with him ; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, **Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.**

Matthew,
xvi. 26, 27.

What is a man profited, if he shall gain the whole world, and lose his own soul ? or what shall a man give in exchange for his soul ? For the Son of man shall come in the glory of his Father with his angels ; and then **he shall reward every man according to his works.**

Matthew,
xviii. 7.

Wo unto the world because of offences ! for it must needs be that offences come ; but **wo to that man by whom the offence cometh !**

Luke,
xxi. 20-24.

And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains ; and let them which are in the midst of it depart out ; and let not them that are in the countries enter therewith. **For these be the days of vengeance, that all things which are written may be fulfilled.** But wo unto them that are with child, and to them that give suck, in those days ! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations : and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

Luke,
xvi. 17.

It is easier for heaven and earth to pass, than **one tittle of the law to fail.**

Acts,
x. 34, 35.

Then Peter opened his mouth, and said, Of a truth I perceive that **God is no respecter of persons :** but in every nation, he that feareth him and worketh righteousness, is accepted with him.

Romans,
i. 18, ii. 1-12.

The wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness. . . . Therefore thou art inexcusable, O man, whosoever thou art, that judgest : for wherein thou judgest another, thou condemnest thyself ; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, **that thou shalt escape the judgment of God ?** Or despisest thou the riches of his goodness and forbearance and long-suffering ; not knowing that the goodness of God leadeth thee to repentance ? but after thy hardness and impenitent heart, treas-

urest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; **who will render to every man according to his deeds**: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory honour and peace, to every man that worketh good, to the Jew first, and also to the Gentile; **for there is no respect of persons with God. For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law.**

What if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. But if our unrighteousness commend the righteousness of God, what shall we say? **Is God unrighteous who taketh vengeance?** (I speak as a man) God forbid: for then how shall God judge the world?

Rom. iii. 3-6.

Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law, there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe; for there is no difference; for all have sinned, and come short of the glory of God: being justified freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation, through faith in his blood, **to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.**

Romans,
iii. 19-26, 31.

Do we then make void the law through faith? **God forbid**: yea, we establish the law.

What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, **condemned sin in the flesh**: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Romans,
viii. 3, 4.

Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: **for if God spared not the natural branches, take heed lest he also spare not thee.** Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if

Romans,
xi. 19-22.

	thou continue in his goodness: otherwise thou also shalt be cut off.
Rom. xii. 19.	Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine: I will repay, saith the Lord.
Romans, xiii. 3, 4.	Rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.
2 Corinth. v. 8-11.	We are confident, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done , whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men.
Gal. iv. 4, 5.	When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law , that we might receive the adoption of sons.
Gal. v. 1-3.	Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law.
Gal. vi. 5.	Every man shall bear his own burden.
Gal. vi. 7.	Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.
Colossians, iii. 23-25.	Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong, shall receive for the wrong which he hath done: and there is no respect of persons.
1 Thess. iv. 6.	That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such , as we also have forewarned you and testified.
2 Thessalon. i. 4-8.	We ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: seeing it is a righteous thing with God to recompense tribulation to them that trouble you: and to you

who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward: how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him.

We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God, should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both he that sanctifieth, and they who are sanctified, are all of one; for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold, I, and the children which God hath given me. **Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who, through fear of death, were all their life-time subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham.**

Hebrews,
ii. 1-3, 9-16.

And for this cause he is the mediator of the new testament, that **by means of death, for the redemption of the transgressions that were under the first testament,** they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover, he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and **without shedding of blood is no remission.**

Hebrews,
ix. 15-22.

Now once in the end of the world hath he appeared to put away sin **by the sacrifice of himself.**

Heb. ix. 26.

Hebrews,
x. 26-31.

If we sin wilfully after that we have received the knowledge of the truth, **there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.** He that despised Moses' law died without mercy under two or three witnesses : of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.

Hebrews,
xii. 25-29.

See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, **much more shall not we escape,** if we turn away from him that speaketh from heaven : whose voice then shook the earth : but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear ; **for our God is a consuming fire.**

James,
ii. 10-13.

Whosoever shall keep the whole law, and yet offend in one point, **he is guilty of all.** For he that said, Do not commit adultery ; said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty. For he shall have judgment without mercy that hath shewed no mercy : and mercy rejoiceth against judgment.

1 Peter, i. 17.

If ye call on the Father, **who without respect of persons judgeth according to every man's work,** pass the time of your sojourning here in fear.

1 Peter,
iv. 17, 18.

The time is come that judgment must begin at the house of God : and if it first begin at us, what shall the end be of them that obey not the Gospel of God ? **And if the righteous scarcely be saved, where shall the ungodly and the sinner appear ?**

2 Peter,
ii. 1-9.

There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways ; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you : whose judgment now of a long time lingereth not, and their damnation slumbereth not. **For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of dark-**

ness, to be reserved unto judgment : and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly ; and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly ; and delivered just Lot, vexed with the filthy conversation of the wicked : (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds :) the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.

I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, **are set forth for an example**, suffering the vengeance of eternal life.

Jude, 5-7.

And I will kill her children with death ; and all the churches shall know that I am he which searcheth the reins and hearts : and **I will give unto every one of you according to your works.**

Rev. ii. 23.

And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

Revelation,
xvi. 1-7.

And the first went, and poured out his vial upon the earth : and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image. And the second angel poured out his vial upon the sea ; and it became as the blood of a dead man : and every living soul died in the sea. And the third angel poured out his vial upon the rivers and fountains of waters ; and they became blood. And I heard the angel of the waters say, **Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.** For they have shed the blood of saints and prophets, and thou hast given them blood to drink ; for they are worthy.

And I heard another out of the altar say, **Even so, Lord God Almighty, true and righteous are thy judgments.**

Revelation,
xviii.
xix. 1-4.

And after these things I saw another angel come down from heaven, having great power ; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed for-

nication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and **God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double.** How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas! that great city Babylon, that mighty city! for in one hour is thy judgment come. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly, are departed from thee, and thou shalt find them no more at all. The merchants of these things which were made rich by her, shall stand afar off, for the fear of her torment, weeping and wailing, and saying, Alas, alas! that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought. And every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas! that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

Rejoice over her, thou heaven, and ye holy apostles and prophets; **for God hath avenged you on her.**

And a mighty angel took up a stone like a great mill-stone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of

whatsoever craft he be, shall be found any more in thee; and the sound of a mill-stone shall be heard no more at all in thee; and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

And after these things I heard a great voice of much people in heaven, saying, Alleluia: Salvation, and glory, and honour, and power, unto the Lord our God: **for true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.**

And again they said, Alleluia. And her smoke rose up forever and ever. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, **saying, Amen; Alleluia.**

And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And behold, I come quickly; and my reward is with me, **to give every man according as his work shall be.**

Revelation,
xxii. 10-12.

IX.

God's Goodness.

Gen. ii. 8, 9.

AND the Lord God planted a garden eastward in Eden ; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree **that is pleasant to the sight, and good for food** : the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

Gen. ii. 18.

And the Lord God said, **It is not good that the man should be alone** ; I will make him an help meet for him.

Genesis,
iii. 12-15.

And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done ? And the woman said, The serpent beguiled me, and I did eat.

And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field : upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life : and I will put enmity between thee and the woman, and between thy seed and her seed : **it shall bruise thy head**, and thou shalt bruise his heel.

Genesis,
viii. 1, 20-22.

And God remembered Noah, and every living thing, and all the cattle that was with him in the ark : and God made a wind to pass over the earth, and the waters assuaged.

And Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar. And the Lord smelled a sweet savour ; and the Lord said in his heart, **I will not again curse the ground any more for man's sake** : for the imagination of man's heart is evil from his youth : neither will I again smite any more every thing living, as I have done. While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

Genesis,
ix. 8-17.

And God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you ; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you, from all that go out of the ark, to every beast of the earth. **And I will establish my covenant with you ; neither shall all flesh be cut off any more by the waters of a flood ; neither shall there any more be a flood to destroy the earth.**

And God said, **This is the token of the covenant** which I make between me and you, and every living creature that is with you, for perpetual generations. **I do set my bow in the cloud,** and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will remember my covenant, which is between me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, **This is the token of the covenant** which I have established between me and all flesh that is upon the earth.

And it came to pass, when God destroyed the cities of the plain, that **God remembered Abraham,** and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

Gen. xix. 29.

Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

Exodus,
xxii. 21-27.

Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury. If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down: for that is his covering only, it is his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious.

Also thou shalt not oppress a stranger; for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

Ex. xxiii. 9.

And he said, I beseech thee, shew me thy glory.

Exodus,
xxxiii. 18, 19.

And he said, **I will make all my goodness pass before thee,** and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

And he hewed two tables of stone, like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the Lord had commanded him, and took in his hand the two tables of stone. And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord: and the Lord passed by before him, and proclaimed, **The Lord, The Lord God, merciful and gracious, long-suffering, and abundant**

Exodus,
xxxiv. 4-7.

in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

Leviticus,
xix. 9, 10.

When ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard: thou shalt leave them for the poor and stranger: I am the Lord your God.

Leviticus,
xix. 33, 34.

If a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God.

Leviticus,
xxv. 35-38.

If thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger or a sojourner; that he may live with thee. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase. I am the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God.

Deut. iv. 31.

The Lord thy God is a merciful God.

Deut. viii. 5.

Thou shalt also consider in thine heart, that as a man chasteneth his son, so the Lord thy God chasteneth thee.

Deuteron.
xxii. 1-4.

Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother. And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again. In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift them up again.

Deuteron.
xxiv. 5, 6.

When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: but he shall be free at home one year, and shall cheer up his wife which he hath taken.

No man shall take the nether or the upper mill-stone to pledge : for he taketh a man's life to pledge.

When thou dost lend thy brother anything, thou shalt not go into his house to fetch his pledge : thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee : and if the man be poor, thou shalt not sleep with his pledge : in any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee : and it shall be righteousness unto thee before the Lord thy God.

Deuteron.
xxiv. 10-15.

Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates : at his day thou shalt give him his hire, neither shall the sun go down upon it, for he is poor, and setteth his heart upon it : lest he cry against thee unto the Lord, and it be sin unto thee.

Thou shalt not pervert the judgment of the stranger, nor of the fatherless, nor take the widow's raiment to pledge : but thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence : therefore I command thee to do this thing.

Deuteron.
xxiv. 17-22.

When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it : it shall be for the stranger, for the fatherless, and for the widow : that the Lord thy God may bless thee in all the work of thine hands. When thou beatest thine olive-tree, thou shalt not go over the boughs again : it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward : it shall be for the stranger, for the fatherless, and for the widow. And thou shalt remember that thou wast a bondman in the land of Egypt : therefore I command thee to do this thing.

Thou shalt not muzzle the ox when he treadeth out the corn.

Deut. xxv. 4.

They have corrupted themselves, their spot is not the spot of his children : they are a perverse and crooked generation. Do ye thus requite the Lord, O foolish people and unwise ? is not he thy father that hath bought thee ? hath he not made thee, and established thee ?

Deuteron.
xxxii. 5-14.

Remember the days of old, consider the years of many generations : ask thy father, and he will shew thee ; thy elders, and they will tell thee. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people ; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness ; he led him about, he instructed him, he kept

him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings ; so the Lord alone did lead him, and there was no strange god with him. He made him ride on the high places of the earth, that he might eat the increase of the fields ; and he made him to suck honey out of the rock, and oil out of the flinty rock ; butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat ; and thou didst drink the pure blood of the grape.

Deuteron.
xxxiii. 26-29.

There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, **and underneath are the everlasting arms** : and he shall thrust out the enemy from before thee ; and shall say, Destroy them. Israel then shall dwell in safety alone ; the fountain of Jacob shall be upon a land of corn and wine, also his heavens shall drop down dew. Happy art thou, O Israel : who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency ! and thine enemies shall be found liars unto thee ; and thou shalt tread upon their high places.

Judges,
x. 6-16.

And the children of Israel did evil again in the sight of the Lord, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the Lord, and served not him. And the anger of the Lord was hot against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon. And that year they vexed and oppressed the children of Israel eighteen years, all the children of Israel that were on the other side Jordan in the land of the Amorites, which is in Gilead. Moreover, the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim : so that Israel was sore distressed.

And the children of Israel cried unto the Lord, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim. And the Lord said unto the children of Israel, Did not I deliver you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines ? The Zidonians also, and the Amalekites, and the Maonites did oppress you ; and ye cried to me, and I delivered you out of their hand. Yet ye have forsaken me, and served other gods : wherefore I will deliver you no more. Go and cry unto the gods which ye have chosen ; let them deliver you in the time of your tribulation. And the children of Israel said unto the Lord, We have sinned : do thou unto us whatsoever seemeth good unto thee ; deliver us only, we pray thee, this day. And they put away the strange gods from

among them, and served the Lord: and his soul was grieved for the misery of Israel.

For we must needs die, and are as water spilt on the ground, which cannot be gathered up again: neither doth God respect any person; yet doth he devise means, that his banished be not expelled from him.

2 Samuel,
xiv. 14.

Moreover, all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes and sending; because he had compassion on his people, and on his dwelling-place: but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against the people, till there was no remedy.

2 Chronicles,
xxxvi. 14-16.

Thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go. Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: and madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant: and gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst sworn to give them.

Nehemiah,
ix. 12-31.

But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments, and refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not. Yea, when they had made them a molten calf, and said, This is thy God that brought thee up out of Egypt, and had wrought great provocations; yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go. Thou gavest also thy good Spirit to instruct them, and witheldest not thy manna from their mouth, and gavest them water for their thirst. Yea, forty years didst thou sustain them in the wilderness, so that they lacked nothing; their clothes waxed not old, and their feet swelled not.

Moreover, thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of Sihon, and

the land of the king of Heshbon, and the land of Og king of Basan. Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess it. So the children went in and possessed the land, and thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as they would. And they took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards, and oliveyards, and fruit-trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness.

Nevertheless, they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee, and they wrought great provocations. Therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardest them from heaven; and according to thy manifold mercies thou gavest them saviours, who saved them out of the hand of their enemies. But after they had rest, they did evil again before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned and cried unto thee, thou heardest them from heaven; and many times didst thou deliver them according to thy mercies; and testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them;) and withdrew the shoulder, and hardened their neck, and would not hear. Yet many years didst thou forbear them, and testifiedst against them by thy Spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands. Nevertheless, for thy great mercies' sake thou didst not utterly consume them, nor forsake them; for thou art a gracious and merciful God.

Nehemiah,
xiii. 22.

I commanded the Levites, that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy.

Ps. iv. 6.

There be many that say, Who will shew us any good? Lord, lift thou up the light of thy countenance upon us.

Ps. ix. 9.

The Lord also will be a refuge for the oppressed, a refuge in times of trouble.

Psalms,
x. 14, 17. 18.

The poor committeth himself unto thee; thou art the helper of the fatherless. . . . Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause

thine ear to hear : to judge the fatherless and the oppressed, that the man of the earth may no more oppress.

Thou hast also given me the shield of thy salvation : and thy right hand hath holden me up, and **thy gentleness hath made me great.**

Ps. xviii. 35.

Ye that fear the Lord praise him ; all ye the seed of Jacob, glorify him ; and fear him, all ye the seed of Israel. For he hath not despised nor abhorred the affliction of the afflicted ; neither hath he hid his face from him ; but when he cried unto him, he heard.

Psalm
xxii. 23, 34.

The Lord is my shepherd ; I shall not want.

Ps. xxiii.

He maketh me to lie down in green pastures : he leadeth me beside the still waters. He restoreth my soul : he leadeth me in the paths of righteousness **for his name's sake.** Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me ; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies ; thou anointest my head with oil ; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord forever.

Remember, O Lord, thy tender mercies and thy loving-kindnesses ; **for they have been ever of old.** Remember not the sins of my youth, nor my transgressions : **according to thy mercy remember thou me for thy goodness' sake, O Lord.**

Ps. xxv. 6-11.

Good and upright is the Lord : therefore will he teach sinners in the way. The meek will he guide in judgment ; and the meek will he teach his way. All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies.

For thy name's sake, O Lord, pardon mine iniquity ; for it is great.

When my father and my mother forsake me, then the Lord will take me up.

Ps. xxvii. 10.

I will extol thee, O Lord ; for thou hast lifted me up, and hast not made my foes to rejoice over me. O Lord my God, I cried unto thee, and thou hast healed me. O Lord, thou hast brought up my soul from the grave : thou hast kept me alive, that I should not go down to the pit. Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness. **For his anger endureth but a moment ; in his favour is life : weeping may endure for a night, but joy cometh in the morning.**

Ps. xxx. 1-5.

Oh how great is thy goodness which thou hast laid up for them that fear thee ; which thou hast wrought for them that trust in thee before the sons of men ! Thou shalt hide them in the secret of thy presence from the pride of man : thou shalt keep them secretly in a pavilion from the strife of tongues. Blessed be the Lord : for he hath shewed me his marvellous kindness in a strong city. For I said in my haste, I am cut off from before thine

Psalm
xxxi. 19-23.

eyes : nevertheless thou heardest the voice of my supplications when I cried unto thee. O love the Lord, all ye his saints : for the Lord preserveth the faithful, and plentifully rewardeth the proud doer.

Psalm
xxxiii. 4, 5.

For the word of the Lord is right ; and all his works are done in truth. He loveth righteousness and judgment : **the earth is full of the goodness of the Lord.**

Psalm
xxxiv. 1-10.

I will bless the Lord at all times : his praise shall continually be in my mouth. My soul shall make her boast in the Lord : the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt his name together. I sought the Lord, and he heard me, and delivered me from all my fears. They looked unto him, and were lightened : and their faces were not ashamed. **This poor man cried, and the Lord heard him, and saved him out of all his troubles.** The angel of the Lord encampeth round about them that fear him, and delivereth them.

O taste and see that the Lord is good : blessed is the man that trusteth in him. O fear the Lord, ye his saints ; for there is no want to them that fear him. The young lions do lack, and suffer hunger : but they that seek the Lord shall not want any good thing.

Ps. xxxvi. 5.

Thy mercy, O Lord, is in the heavens ; and thy faithfulness reacheth unto the clouds.

Ps. xxxvi. 7.

How excellent is **thy loving-kindness, O God !** therefore the children of men put their trust under the shadow of thy wings.

Ps. xl. 10, 11.

I have not hid thy righteousness within my heart ; I have declared thy faithfulness and thy salvation : I have not concealed **thy loving-kindness and thy truth** from the great congregation. Withhold not thou thy tender mercies from me, O Lord : let thy loving-kindness and thy truth continually preserve me.

Ps. xl. 17.

I am poor and needy ; **yet the Lord thinketh upon me :** thou art my help and my deliverer ; make no tarrying, O my God.

Ps. xli. 1.

Blessed is he that considereth the poor : **the Lord will deliver him** in time of trouble.

Psalm li. 1.

Have mercy upon me, O God, according to **thy loving-kindness : according unto the multitude of thy tender mercies blot out my transgressions.**

Psalm lii. 1.

Why boastest thou thyself in mischief, O mighty man ? **the goodness of God endureth continually.**

Ps. lxiii. 1-7.

O God, thou art my God ; early will I seek thee : my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is ; to see thy power and thy glory, so as I have seen thee in the sanctuary. **Because thy loving-kindness**

is better than life, my lips shall praise thee. Thus will I bless thee while I live : I will lift up my hands in thy name. My soul shall be satisfied as with marrow and fatness ; and my mouth shall praise thee with joyful lips : when I remember thee upon my bed, and meditate on thee in the night watches. Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.

Praise waiteth for thee, O God, in Zion : and unto thee shall the vow be performed. O thou that hearest prayer, unto thee shall all flesh come. Iniquities prevail against me : as for our transgressions, thou shalt purge them away. Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts : we shall be satisfied with the goodness of thy house, even of thy holy temple.

Thou crownest the year with thy goodness ; and thy paths drop fatness. They drop upon the pastures of the wilderness : and the little hills rejoice on every side.

O bless our God, ye people, and make the voice of his praise to be heard : which holdeth our soul in life, and suffereth not our feet to be moved. For thou, O God, hast proved us : thou hast tried us, as silver is tried. Thou broughtest us into the net : thou laidest affliction upon our loins. Thou hast caused men to ride over our heads ; we went through fire and through water : but thou broughtest us out into a wealthy place.

Come and hear, all ye that fear God, and I will declare what he hath done for my soul. I cried unto him with my mouth, and he was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear me : but verily God hath heard me ; he hath attended to the voice of my prayer. Blessed be God, which hath not turned away my prayer, nor his mercy from me.

A father of the fatherless, and a judge of the widows, is God in his holy habitation.

The chariots of God are twenty thousand, even thousands of angels : the Lord is among them, as in Sinai, in the holy place. Thou hast ascended on high, thou hast led captivity captive : thou hast received gifts for men ; yea, for the rebellious also, that the Lord God might dwell among them.

Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah.

Hear me, O Lord ; for thy loving-kindness is good : turn unto me according to the multitude of thy tender mercies. And hide not thy face from thy servant ; for I am in trouble : hear me speedily.

Your heart shall live that seek God. For the Lord heareth the poor, and despiseth not his prisoners.

My mouth shall shew forth thy righteousness and thy salvation all the day, for I know not the numbers thereof.

Ps. lxx. 1-4.

Psalms
lxxi. 11, 12.

Psalms
lxxvi. 8-12.

Psalms
lxxvi. 16-20.

Ps. lxxviii. 5.

Psalms
lxxviii. 17-19.

Psalms
lxxix. 16, 17.

Psalms
lxxix. 32, 33.

Ps. lxxxi. 15.

Psalm
lxxviii.
34-40.

When he slew them, then they sought him: and they returned and inquired early after God. And they remembered that God was their Rock, and the high God their Redeemer. Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues. For their heart was not right with him, neither were they steadfast in his covenant. But he, being full of compassion, forgave their iniquity, and destroyed them not: **yea, many a time turned he his anger away, and did not stir up all his wrath.** For he remembered that they were but flesh; a wind that passeth away, and cometh not again. How oft did they provoke him in the wilderness, and grieve him in the desert!

Psalm
lxxxiv. 9-12.

Behold, O God our shield, and look upon the face of thine anointed. For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness. For the Lord God is **a sun and shield**: the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly.

O Lord of hosts, blessed is the man that trusteth in thee.

Psalm
lxxxvi. 4, 5.

Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul. For thou, Lord, art good, and ready to forgive; and **plenteous in mercy** unto all them that call upon thee.

Psalm
lxxxvi.
12-15.

I will praise thee, O Lord my God, with all my heart: and I will glorify thy name forevermore. For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell. O God, the proud are risen against me, and the assemblies of violent men have sought after my soul; and have not set thee before them. But thou, O Lord, art a God **full of compassion, and gracious, long-suffering, and plenteous in mercy and truth.**

Psalm
xci. 14-16.

Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him. With long life will I satisfy him, and shew him my salvation.

Psalm
xcviii. 1-4.

O sing unto the Lord a new song: for he hath done marvelous things: **his right hand and his holy arm hath gotten him the victory.** The Lord hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel; all the ends of the earth have seen the salvation of our God. Make a joyful noise unto the Lord, all the earth; make a loud noise, and rejoice, and sing praise.

Psalm
xcix. 6-8.

Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the Lord, and he answered them. He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance that he gave them. Thou answeredst them, O Lord our God; **thou wast a God that**

forgot them, though thou tookest vengeance of their inventions.

Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness : come before his presence with singing. Know ye that the Lord he is God : it is he that hath made us, and not we ourselves ; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and bless his name. **For the Lord is good ; his mercy is everlasting ; and his truth endureth to all generations.**

Psalm c.

He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come : and the people which shall be created shall praise the Lord. For he hath looked down from the height of his sanctuary ; **from heaven did the Lord behold the earth ; to hear the groaning of the prisoner ; to loose those that are appointed to death.**

Ps. cii. 17-20.

Bless the Lord, O my soul : and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits : **who forgiveth all thine iniquities ; who healeth all thy diseases ; who redeemeth thy life from destruction ; who crowneth thee with loving-kindness and tender mercies ; who satisfieth thy mouth with good things ; so that thy youth is renewed like the eagle's.** The Lord executeth righteousness and judgment for all that are oppressed. He made known his ways unto Moses, his acts unto the children of Israel. The Lord is merciful and gracious, **slow to anger, and plenteous in mercy.** He will not always chide ; neither will he keep his anger forever. He hath not dealt with us after our sins ; nor rewarded us according to our iniquities. **For as the heaven is high above the earth, so great is his mercy toward them that fear him.** As far as the east is from the west, so far hath he removed our transgressions from us. **Like as a father pitieth his children, so the Lord pitieth them that fear him.** For he knoweth our frame ; he remembereth that we are dust. As for man, his days are as grass ; as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone ; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children ; to such as keep his covenant, and to those that remember his commandments to do them.

Psalm ciii.

The Lord hath prepared his throne in the heavens ; and his kingdom ruleth over all. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts ; ye ministers of his, that do his pleasure. Bless the Lord, all his works in all places of his dominion : bless the Lord, O my soul.

Praise ye the Lord. O give thanks unto the Lord ; for he is good : **for his mercy endureth forever.**

Psalm evi. 1.

Psalms
cvi. 41-43.

He gave them into the hand of the heathen; and they that hated them ruled over them. Their enemies also oppressed them, and they were brought into subjection under their hand. Many times did he deliver them; but they provoked him with their counsel; and were brought low for their iniquity. **Nevertheless he regarded their affliction, when he heard their cry:** and he remembered for them his covenant, **and repented according to the multitude of his mercies.** He made them also to be pitied of all those that carried them captives.

Save us, O Lord our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise. Blessed be the Lord God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the Lord.

Ps. cvii. 1-22.

O give thanks unto the Lord, for he is good: for his mercy endureth forever. **Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy;** and gathered them out of the lands, from the east, and from the west, from the north, and from the south. They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. And he led them forth by the right way, that they might go to a city of habitation. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness.

Such as sit in darkness and in the shadow of death, being bound in affliction and iron; because they rebelled against the words of God, and contemned the counsel of the Most High: therefore he brought down their heart with labour; they fell down, and there was none to help. Then they cried unto the Lord in their trouble, and he saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands in sunder. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he hath broken the gates of brass, and cut the bars of iron in sunder.

Fools, because of their transgression, and because of their iniquities are afflicted. Their soul abhorreth all manner of meat; and they draw near unto the gates of death. Then they cry unto the Lord in their trouble, and he saveth them out of their distresses. He sent his word, and healed them, and delivered them from their destructions. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.

Ps. cviii. 3, 4.

I will praise thee, O Lord, among the people: and I will sing praises unto thee among the nations. **For thy mercy is great above the heavens:** and thy truth reacheth unto the clouds.

I will greatly praise the Lord with my mouth; yea, I will praise him among the multitude. **For he shall stand at the right hand of the poor, to save him from those that condemn his soul.**

Psaln
cix. 30, 31.

Not unto us, O Lord, not unto us, **but unto thy name give glory**, for thy mercy, and for thy truth's sake.

Ps. cxv. 1.

I love the Lord, **because he hath heard my voice and my supplications.** Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul. Gracious is the Lord, and righteous; **yea, our God is merciful.** The Lord preserveth the simple: I was brought low, and he helped me. Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.

Ps. cxvi. 1-8.

O praise the Lord, all ye nations; praise him, all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth forever. Praise ye the Lord.

Psaln cxvii.

O give thanks unto the Lord; **for he is good: for his mercy endureth forever.**

Ps. cxviii. 29.

It is good for me that I have been afflicted; that I might learn thy statutes. The law of thy mouth is better unto me than thousands of gold and silver. Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments. They that fear thee will be glad when they see me; because I have hoped in thy word. **I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me.** Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant. Let **thy tender mercies** come unto me, that I may live: for thy law is my delight.

Psaln
cxix. 71-77.

Great are thy tender mercies, O Lord: quicken me according to thy judgments.

Ps. cxix. 156.

As the mountains are round about Jerusalem, **so the Lord is round about his people** from henceforth even forever.

Ps. cxxv. 2.

If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? **But there is forgiveness with thee**, that thou mayest be feared.

Ps. cxxx. 3, 4.

Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption.

Ps. cxxx. 7.

I know that the Lord will maintain the cause of the afflicted, and the right of the poor.

Ps. cxl. 12.

I will extol thee, my God, O King: and I will bless thy name forever and ever. Every day will I bless thee; and I will praise

Psaln
cxlv. 1-12.

thy name forever and ever. Great is the Lord, and greatly to be praised; and his greatness is unsearchable. One generation shall praise thy works to another, and shall declare thy mighty acts. I will speak of the glorious honour of thy majesty, and of thy wondrous works. And men shall speak of the might of thy terrible acts: and I will declare thy greatness. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness. The Lord is gracious, and full of compassion; slow to anger, and of great mercy. The Lord is good to all: and his tender mercies are over all his works. All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

Psalms cxlvi.

Praise ye the Lord. Praise the Lord, O my soul. While I live will I praise the Lord: I will sing praises unto my God while I have any being. Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he turneth to his earth; in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God: which made heaven and earth, the sea, and all that therein is: which keepeth truth forever: which executeth judgment for the oppressed; which giveth food to the hungry. **The Lord looseth the prisoners: the Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous: the Lord preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.** The Lord shall reign forever, even thy God, O Zion, unto all generations. Praise ye the Lord.

Psalms cxlvii. 1-3.

Praise ye the Lord; for it is good to sing praises unto our God; for it is pleasant; and praise is comely. The Lord doth build up Jerusalem: he gathereth together the outcasts of Israel. **He healeth the broken in heart, and bindeth up their wounds.**

Sol. Song ii. 1-4.

I am the rose of Sharon, and the lily of the valleys. As the lily among thorns, so is my love among the daughters.

As the apple-tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house, **and his banner over me was love.**

Is. i. 18, 19.

Come now, and let us reason together, saith the Lord: **though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.** If ye be willing and obedient, ye shall eat the good of the land.

Is. lii. 13-15.

The Lord standeth up to plead, and standeth to judge the people. The Lord will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses. What mean ye that

ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts.

In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. . . . And in that day thou shalt say, O Lord, I will praise thee: **though thou wast angry with me, thine anger is turned away, and thou comfortedst me.** Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation.

Isaiah,
xi. 10,
xii. 1, 2.

O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth. For thou hast made of a city an heap; of a fenced city a ruin; a palace of strangers to be no city; it shall never be built. Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee. **For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat,** when the blast of the terrible ones is as a storm against the wall. Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

Is. xxv. 1-8.

And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. **He will swallow up death in victory; and the Lord God will wipe away tears from off all faces;** and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.

In that day sing ye unto her, A vineyard of red wine. I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day. Fury is not in me: who would set the briers and thorns against me in battle? I would go through them, I would burn them together. **Or let him take hold of my strength, that he may make peace with me, and he shall make peace with me.**

Is. xxvii. 2-6.

He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

And therefore will the Lord wait, **that he may be gracious unto you,** and therefore will he be exalted, that he may have mercy upon you: for the Lord is a God of judgment: blessed are all they that wait for him. For the people shall dwell in Zion at Jerusalem: **thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.**

Isaiah,
xxx. 18, 19.

Behold, a King shall reign in righteousness, and princes shall

Is. xxxii. 1, 2.

rule in judgment. **And a man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in aweary land.**

Is. xl. 1, 2.

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.

Is. xl. 9-11.

O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. **He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.**

Is. xli. 8-18.

But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away.

Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.

Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel. When the poor and needy seek water, and there is none, and their tongue faileth for thirst, **I the Lord will hear them, I the God of Israel will not forsake them.** I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

Is. xlii. 1-4.

But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. **When thou passest through the waters, I will be with thee;** and through the rivers, they shall not overflow thee: when thou walkest through

the fire, thou shalt not be burned ; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour : I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee : therefore will I give men for thee, and people for thy life.

But thou hast not called upon me, O Jacob ; but thou hast been weary of me, O Israel. Thou hast not brought me the small cattle of thy burnt-offerings ; neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense. Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices : but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. **I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.** Put me in remembrance : let us plead together : declare thou, that thou mayest be justified.

Isaiah,
xliii. 22-26.

Remember these, O Jacob and Israel ; for thou art my servant : I have formed thee ; thou art my servant : O Israel, thou shalt not be forgotten of me. **I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins : return unto me ; for I have redeemed thee.**

Isaiah,
xlii. 21-23.

Sing, O ye heavens ; for the Lord hath done it : shout, ye lower parts of the earth : break forth into singing, ye mountains, O forest, and every tree therein : for the Lord hath redeemed Jacob, and glorified himself in Israel.

As for our Redeemer, the Lord of hosts is his name, the Holy One of Israel.

Is. xlvii. 4.

Sing, O heavens ; and be joyful, O earth ; and break forth into singing, O mountains : for the Lord hath comforted his people, and will have mercy upon his afflicted. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. **Can a woman forget her sucking child, that she should not have compassion on the son of her womb ? yea, they may forget, yet will I not forget thee.** Behold, I have graven thee upon the palms of my hands ; thy walls are continually before me. Thy children shall make haste ; thy destroyers and they that made thee waste shall go forth of thee.

Isaiah,
xlix. 13-17.

I, even I, am he that comforteth you : who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass ; and forgettest the Lord thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth ; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy ? and where is the fury of the oppressor ? The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. But I am the Lord thy God, that divi-

Is. li. 12-16.

Is. liv. 7-10.

ded the sea, whose waves roared : the Lord of hosts is his name. And I have put my words into his mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people.

For a small moment have I forsaken thee ; but with great mercies will I gather thee. **In a little wrath I hid my face from thee for a moment ; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.** For this is as the waters of Noah unto me : for as I have sworn that the waters of Noah should no more go over the earth ; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed ; **but my kindness shall not depart from thee,** neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.

Is. lxiii. 7-9.

I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie : so he was their Saviour. **In all their affliction he was afflicted, and the angel of his presence saved them : in his love and in his pity he redeemed them ; and he bare them, and carried them all the days of old.**

Isaiah,
lxvi. 10-13.

Rejoice ye with Jerusalem, and be glad with her, all ye that love her : rejoice for joy with her, all ye that mourn for her : that ye may suck, and be satisfied with the breasts of her consolations ; that ye may milk out, and be delighted with the abundance of her glory. For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream : then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. **As one whom his mother comforteth, so will I comfort you ;** and ye shall be comforted in Jerusalem.

Jer. iii. 12.

Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord ; and I will not cause mine anger to fall upon you : **for I am merciful, saith the Lord, and I will not keep anger forever.**

Jeremiah,
xxix. 10-12.

Thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the Lord, **thoughts of peace, and not of evil,** to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.

Jeremiah,
xxxl. 1-3,
7-14, 18-20,
24, 25, 31-37.

At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people. Thus saith the Lord, The people which were left of the sword found grace in the

wilderness ; even Israel, when I went to cause him to rest. The Lord hath appeared of old unto me, saying, **Yea, I have loved thee with an everlasting love ; therefore with loving-kindness have I drawn thee.** For thus saith the Lord ; Sing with gladness for Jacob, and shout among the chief of the nations : publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together : a great company shall return thither. They shall come with weeping, and with supplications will I lead them ; I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble : **for I am a father to Israel, and Ephraim is my first-born.**

Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him **as a shepherd doth his flock.** For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd : and their soul shall be as a watered garden ; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together : for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and **my people shall be satisfied with my goodness, saith the Lord.**

I have surely heard Ephraim bemoaning himself thus ; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke : turn thou me, and I shall be turned ; for thou art the Lord my God. Surely after that I was turned, I repented ; and after that I was instructed, I smote upon my thigh : I was ashamed, yea, even confounded, because I did bear the reproach of my youth. **Is Ephraim my dear son ? is he a pleasant child ? for since I spake against him, I do earnestly remember him still : therefore my bowels are troubled for him : I will surely have mercy upon him, saith the Lord.** And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks. **For I have satiated the weary soul, and I have replenished every sorrowful soul.**

Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah : not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt ; which my covenant they brake, **although I was an husband unto them,** saith the Lord : but this shall be the cove-

nant that I will make with the house of Israel ; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts ; **and will be their God, and they shall be my people.** And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord : for they shall all know me, from the least of them unto the greatest of them, saith the Lord : for I will forgive their iniquity, and I will remember their sin no more.

Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar ; The Lord of hosts is his name : If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever. Thus saith the Lord : **If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord.**

Jer. xxxii. 18.

Thou shewest loving-kindness unto thousands, and recompenseth the iniquity of the fathers into the bosom of their children after them : The Great, the Mighty God, The Lord of hosts, is his name.

Jer. xlix. 11.

Leave thy fatherless children, I will preserve them alive ; and let thy widows trust in me.

Jer. li. 5.

Israel hath not been forsaken, nor Judah of his God, of the Lord of hosts ; though their land was filled with sin against the Holy One of Israel.

Lamen.
iii. 22, 23.

It is of the Lord's mercies that we are not consumed, because his compassions fail not. **They are new every morning :** great is thy faithfulness.

Lamen.
iii. 31-33.

The Lord will not cast off forever : but though he cause grief, yet will he have compassion according to the multitude of his mercies. **For he doth not afflict willingly, nor grieve the children of men.**

Lamen.
iii. 55-57.

I called upon thy name, O Lord, out of the low dungeon. Thou hast heard my voice : hide not thine ear at my breathing, at my cry. **Thou drewest near in the day that I called upon thee : thou saidst, Fear not.**

Ezekiel,
xvi. 60-63

Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger : and I will give them unto thee for daughters, but not by thy covenant. And I will establish my covenant with thee ; and thou shalt know that I am the Lord : that thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.

Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live?

Ezekiel,
xviii. 23.

Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? **For I have no pleasure in the death of him that dieth**, saith the Lord God: wherefore turn yourselves, and live ye.

Ezekiel,
xviii. 31, 32.

And the word of the Lord came unto me, saying, Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds; Wo be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feel not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.

Ezekiel,
xxxiv. 1-16.

Therefore, ye shepherds, hear the word of the Lord; As I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock; therefore, O ye shepherds, hear the word of the Lord; thus saith the Lord God; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring

Dan. ix. 8, 9.

again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick : but I will destroy the fat and the strong ; I will feed them with judgment.

Hosea,
ii. 13-23.

O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. **To the Lord our God belong mercies and forgivenesses, though we have rebelled against him.**

I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgot me, saith the Lord.

¹ That is,
My husband.
² That is,
My lord.

Therefore, behold, I will allure her, and bring her into the wilderness, **and speak comfortably unto her.** And I will give her her vineyards from thence, **and the valley of Achor for a door of hope :** and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. And it shall be at that day, saith the Lord, that thou shalt call me Ishi ;¹ and shalt call me no more Baali.² For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name. And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground : and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely. And I will betroth thee unto me forever ; **yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies.** I will even betroth thee unto me in faithfulness : and thou shalt know the Lord. And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth ; and the earth shall hear the corn, and the wine, and the oil ; and they shall hear Jezreel. And I will sow her unto me in the earth ; and I will have mercy upon her that had not obtained mercy ; and I will say to them which were not my people, Thou art my people ; and they shall say, Thou art my God.

Hosea,
xi. 8, 9.

How shall I give thee up, Ephraim ? how shall I deliver thee, Israel ? how shall I make thee as Admah ? how shall I set thee as Zeboim ? mine heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim : **for I am God, and not man ;** the Holy One in the midst of thee : and I will not enter into the city.

Hosea,
xlv. 1-4.

O Israel, return unto the Lord thy God ; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord : say unto him, Take away all iniquity, and receive us graciously ; so will we render the calves of our lips. Asshur shall not save us ; we will not ride upon horses : neither will we say any more to the work of our hands, Ye are our gods : for in thee the fatherless findeth mercy.

I will heal their backsliding, I will love them freely : for mine anger is turned away from him.

Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning : and rend your heart, and not your garments, and turn unto the Lord your God : for he is gracious and merciful, **slow to anger, and of great kindness**, and repenteth him of the evil. Joel, ii. 12, 13.

Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger forever, **because he delighteth in mercy**. He will turn again, he will have compassion upon us ; he will subdue our iniquities ; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old. Micah, vii. 18-20.

The Lord is **slow to anger**, and great in power, and will not at all acquit the wicked : the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. Nahum, i. 3.

The Lord is good, **a strong hold in the day of trouble** ; and he knoweth them that trust in him. Nahum, i. 7.

Sing, O daughter of Zion ; shout, O Israel ; be glad and rejoice with all thy heart, O daughter of Jerusalem. The Lord hath taken away the judgments, he hath cast out thine enemy : the King of Israel, even the Lord, is in the midst of thee : thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not : and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty ; he will save, **he will rejoice over thee with joy ; he will rest in his love, he will joy over thee with singing**. Zephaniah, iii. 14-17.

His mercy is on them that fear him, from generation to generation. Luke, i. 50.

Blessed be the Lord God of Israel ; for he hath visited and redeemed his people, **and hath raised up an horn of salvation for us in the house of his servant David** : as he spake by the mouth of his holy prophets, which have been since the world began : that we should be saved from our enemies, and from the hand of all that hate us ; to perform the mercy promised to our fathers, and to remember his holy covenant ; the oath which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life. Luke, i. 68-79.

And thou, child, shall be called the prophet of the Highest, for thou shalt go before the face of the Lord to prepare his ways ; to give knowledge of salvation unto his people, by the remission of their sins, **through the tender mercy of our God : whereby**

the day—spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

John, iii. 16.

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Luke,
iv. 16-21.

And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this Scripture fulfilled in your ears.

Matthew,
v. 44, 45.

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

Matthew,
vii. 7-11.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

Matthew,
xi. 28-30.

Come unto me, all ye that labour, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

Luke, xii. 32.

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

Matthew,
xviii. 10-14.

Take heed that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto

you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. **Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.**

All that the Father giveth me shall come to me; and him that cometh to me **I will in no wise cast out.**

John, vi. 37.

Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: **I am come that they might have life, and that they might have it more abundantly.** I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine.

John, x. 7-14.

And when he was come near, he beheld the city, **and wept over it**, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

Luke,
xix. 41-44.

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Matthew,
xxiii. 37.

A new commandment I give unto you, That ye love one another; **as I have loved you**, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

John,
xiii. 34, 35.

This is my commandment, That ye love one another, **as I have loved you**. Greater love hath no man than this, that a man lay down his life for his friends.

John,
xv. 12, 13.

Neither pray I for these alone, but for them also which shall believe on me through their word. . . . And the glory which thou gavest me, I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, **and hast loved them as thou hast loved me.**

John,
xvii. 20, 22,
23.

Luke,
xxiii. 33, 34.

And when they were come to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. **Then said Jesus, Father, forgive them; for they know not what they do.** And they parted his raiment, and cast lots.

Luke,
xxiv. 45-47.

Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, **beginning at Jerusalem.**

Rom. ii. 3, 4.

And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or **despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?**

Rom. v. 6-8.

When we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that **while we were yet sinners, Christ died for us.**

Romans,
v. 15, 16.

Not as the offence, so also is the free gift. For if through the offence of one many be dead, **much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.** And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but **the free gift is of many offences unto justification.**

Romans,
v. 20, 21.

But where sin abounded, **grace did much more abound.** That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Romans,
viii. 31-39.

What shall we then say to these things? If God be for us, who can be against us? **He that spared not his own Son, but delivered him up for us all,** how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. **Who shall separate us from the love of Christ?** shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, **shall be able to separate us from the love of God which is in Christ Jesus our Lord.**

Blessed be God, even the Father of our Lord Jesus Christ, the **Father of mercies, and the God of all comfort**; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

2 Cor. i. 3, 4.

And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then **we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.**

2 Corinth.
v. 18-20.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and **will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.**

2 Corinth.
vi. 17, 18.

Ye know the grace of our Lord Jesus Christ, that though he was rich, yet **for your sakes he became poor, that ye through his poverty might be rich.**

2 Cor. viii. 9.

Thanks be unto God for his unspeakable gift.

2 Cor. ix. 15.

God, who is rich in mercy, **for his great love wherewith he loved us, even when we were dead in sins,** hath quickened us together with Christ; (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew **the exceeding riches of his grace** in his kindness toward us, through Christ Jesus.

Eph. ii. 4-7.

That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, **which passeth knowledge,** that ye might be filled with all the fulness of God.

Ephesians,
iii. 17-19.

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.

1 Tim. i. 15.

We ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but **according to his mercy** he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life.

Titus, iii. 3-7.

My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for **whom the Lord loveth he chasteneth,** and scourgeth every son whom he receiveth. If ye

Hebrews,
xii. 5-10.

	endure chastening. God dealeth with you as with sons ; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.
James, i. 17.	Every good gift and every perfect gift is from above , and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.
James, ii. 13, 13.	So speak ye, and so do, as they that shall be judged by the law of liberty. For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.
1 Peter, v. 6, 7.	Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you.
2 Peter, iii. 9.	The Lord is not slack concerning his promise, (as some men count slackness;) but is long-suffering to us-ward , not willing that any should perish, but that all should come to repentance.
1 John, iii. 1.	Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God : therefore the world knoweth us not, because it knew him not.
1 John, iii. 16.	Hereby perceive we the love of God, because he laid down his life for us : and we ought to lay down our lives for the brethren.
1 John, iv. 7-12, 16-19.	Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love . In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. . . . And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth, is not made perfect in love. We loved him because he first loved us.
Rev. i. 5, 6.	Unto him that loved us , and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen.

X.

Christ's Kingly Office.

AND Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days. Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp; from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and unto him shall the gathering of the people be.

Genesis,
xlix. 1, 8-10.

And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that will I speak? And now, behold, I go unto my people: come therefore, and I will advertise thee what this people shall do to thy people in the latter days.

Numbers,
xxiv. 12-19.

And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: he hath said, which heard the words of God, and knew the knowledge of the Most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open: I shall see him, but not now: I shall behold him, but not nigh: **there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel,** and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come **he that shall have dominion,** and shall destroy him that remaineth of the city.

The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth; and **he shall give strength unto his king, and exalt the horn of his anointed.**

1 Sam. ii. 10.

And it came to pass that night, that the word of the Lord came to Nathan, saying, Go and tell my servant David, Thus saith the Lord, Shalt thou build me an house for me to dwell in? . . .

2 Samuel,
vii. 4, 5,
11-17.

. . . Also the Lord telleth thee that he will make thee an house.

And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, **and I will establish the throne of his kingdom forever.** I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. **And thine house and thy kingdom shall be established forever before thee:** thy throne shall be established forever. According to all these words, and according to all this vision, so did Nathan speak unto David.

Psalm ii.

Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against **his anointed**, saying, Let us break **their** bands asunder, and cast away their cords from us.

He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set **my King** upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee **the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.** **Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.**

Be wise now, therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

Psalm xlv.

My heart is inditing a good matter: I speak of the things which I have made touching **the King**: my tongue is the pen of a ready writer.

Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee forever. **Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty.** **And in thy majesty ride prosperously** because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee. Thy throne, O God, is forever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad. Kings' daughters were among thy honourable women: upon

thy right hand did stand the queen in gold of Ophir. Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall **the king** greatly desire thy beauty: **for he is thy Lord**; and worship thou him. And the daughter of Tyre shall be there with a gift; even the rich among the people shall entreat thy favour. The King's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework; the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the king's palace. Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth. I will make thy name to be remembered in all generations: therefore shall the people praise thee forever and ever.

Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear thee as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish: and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence; and precious shall their blood be in his sight. And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised. There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth. His name shall endure forever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever: and let the whole earth be filled with his glory; Amen, and Amen. The prayers of David the son of Jesse are ended.

Psalm lxxii.

I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever, **and build up thy throne to all generations.** Selah.

Psalm
lxxxix, 3, 4.

Psalms
lxxxix.
15-37.

Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted. For thou art the glory of their strength; and in thy favour our horn shall be exalted. For the Lord is our defence; and the Holy One of Israel is our King. Then thou spakest in vision to thy Holy One, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people. I have found David my servant; with my holy oil have I anointed him: with whom my hand shall be established: mine arm also shall strengthen him. The enemy shall not exact upon him; nor the son of wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him. But my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation. Also I will make him my first-born, higher than the kings of the earth. My mercy will I keep for him forevermore, and my covenant shall stand fast with him. **His seed also will I make to endure forever, and his throne as the days of heaven.** If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. **Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me.** It shall be established forever as the moon, and as a faithful witness in heaven. Selah.

Psalms ex.

The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek. The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies: he shall wound the heads over many countries. He shall drink of the brook in the way: therefore shall he lift up the head.

Is. lx. 6, 7.

Unto us a child is born, unto us a son is given: **and the government shall be upon his shoulder;** and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and

upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.

There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots : and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord ; and shall make him of quick understanding in the fear of the Lord : and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears : **but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth : and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.** And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

Is. xi. 1-5.

It shall come to pass in that day, that I will call my servant Eliakim, the son of Hilkiah : and I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand ; and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. **And the key of the house of David will I lay upon his shoulder : so he shall open, and none shall shut ; and he shall shut, and none shall open.** And I will fasten him as a nail in a sure place ; and he shall be for a glorious throne to his father's house. And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons. In that day, saith the Lord of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall ; and the burden that was upon it shall be cut off : for the Lord hath spoken it.

Isaiah,
xxii. 20-25.

Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding-place from the wind, and a covert from the tempest ; as rivers of water in a dry place, as the shadow of a great rock in a weary land.

Is. xxxii. 1, 2.

O Zion, that bringest good tidings, get thee up into the high mountain : O Jerusalem, that bringest good tidings, lift up thy voice with strength ; lift it up, be not afraid ; say unto the cities of Judah, Behold your God ! **Behold the Lord God will come with strong hand, and his arm shall rule for him :** behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd : he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

Is. xl. 9-11.

Behold my servant, whom I uphold ; mine elect, in whom my soul delighteth ; I have put my Spirit upon him : he shall bring forth judgment to the Gentiles. He shall not cry nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench : he shall bring

Is. xlii. 1-7.

forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: **and the isles shall wait for his law.**

Thus saith God the Lord, he that created the heavens, and stretched them out: he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house.

Is. lv. 3-5.

Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, **even the sure mercies of David.** Behold, I have given him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee.

Jeremiah,
xxiii. 5, 6.

Behold, the days come, saith the Lord, **that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.** In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.**

Jeremiah,
xxx. 8, 9.

It shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: but they shall serve the Lord their God, **and David their king,** whom I will raise up unto them.

Jeremiah,
xxxiii. 14-21.

Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.

In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; **and he shall execute judgment and righteousness in the land.** In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our Righteousness.

For thus saith the Lord; **David shall never want a man to sit upon the throne of the house of Israel;** neither shall the priests the Levites want a man before me to offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually.

And the word of the Lord came unto Jeremiah, saying, Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.

And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God: Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, **until he come, whose right it is:** and I will give it him.

Ezekiel,
xxi. 25-27.

Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. **And I will set up one Shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd.** And I the Lord will be their God, and **my servant David a prince among them;** I the Lord have spoken it.

Ezekiel,
xxxiv. 22-31.

And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing: and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid. And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God. And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God.

So shall they be my people, and I will be their God. **And David my servant shall be king over them; and then all shall have one shepherd:** they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they, and their children, and their children's children forever: **and my servant David shall be their prince forever.**

Ezekiel,
xxxvii.
23-25.

I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. **And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.**

Daniel,
vii. 13, 14.

Daniel,
ix. 1-3,
20-25.

In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; in the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes.

And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem **unto the Messiah the Prince** shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

Dan. xii. 1.

And at that time shall Michael stand up, **the great prince which standeth for the children of thy people**: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

Hosea,
iii. 4, 5.

For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return, and seek the Lord their God, **and David their king**; and shall fear the Lord and his goodness in the latter days.

Micah, iv. 8,
and v. 2.

And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet **out of thee shall he come forth unto me that is to be Ruler in Israel**; whose goings forth have been from of old, from everlasting.

Sing, O daughter of Zion ; shout, O Israel ; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy : **the King of Israel, even the Lord, is in the midst of thee ;** thou shalt not see evil any more.

Zephaniah,
iii. 14, 15.

Sing and rejoice, O daughter of Zion : for lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, **and shall be my people :** and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

Zechariah,
ii. 10-12.

And the word of the Lord came unto me, saying, Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah ; then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest ; and speak unto him, saying, Thus speaketh the Lord of hosts, saying, **Behold, the man whose name is The Branch ; and he shall grow up out of his place, and he shall build the temple of the Lord : even he shall build the temple of the Lord ; and he shall bear the glory, and shall sit and rule upon his throne ;** and he shall be a priest upon his throne : and the counsel of peace shall be between them both.

Zechariah,
vi. 9-15.

And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the Lord. And they that are far off shall come and build in the temple of the Lord, and ye shall know that the Lord of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the Lord your God.

Rejoice greatly, O daughter of Zion ; shout, O daughter of Jerusalem : **behold, thy King cometh unto thee :** he is just, and having salvation ; lowly, and riding upon an ass, and upon a colt the foal of an ass.

Zechariah,
ix. 9-10.

And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off : and he shall speak peace unto the heathen : and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.

In that day shall the Lord defend the inhabitants of Jerusalem ; and he that is feeble among them at that day shall be as David ; **and the house of David shall be as God,** as the angel of the Lord before them.

Zech. xii. 8.

Behold, I will send my messenger, and he shall prepare the way before me : and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye de-

Mal. iii. 1-3.

light in : behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap. **And he shall sit as a refiner and purifier of silver :** and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

Luke,
i. 26-33.

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee : blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary : for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest ; **and the Lord God shall give unto him the throne of his father David.** And he shall reign over the house of Jacob forever ; and of his kingdom there shall be no end.

Matt. i. 21.

Thou shalt call his name Jesus : for he shall save **his people** from their sins.

Matt. ii. 1-6.

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, **saying, Where is he that is born King of the Jews ?** for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea : for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda : for out of thee shall come a Governor, that shall rule my people Israel.

Luke,
iii. 15-17.

As the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not ; John answered, saying unto them all, I indeed baptize you with water ; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose : he shall baptize you with the Holy Ghost, and with fire : **whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner ;** but the chaff he will burn with fire unquenchable.

John, i. 9-12.

That was the true Light, **which lighteth every man that cometh into the world.** He was in the world, and the world was made by him, and the world knew him not. He came unto his

own, and his own received him not. But as many as received him, **to them gave he power** to become the sons of God, even to them that believe on his name.

The Father loveth the Son, and hath given all things into his hand.

John, iii. 35.

Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus, therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

John,
iv. 5-15.

There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, **and he would have given thee** living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water, shall thirst again: but whosoever drinketh of the water **that I shall give him**, shall never thirst; but the water **that I shall give him**, shall be in him a well of water springing up into everlasting life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

They went into Capernaum; and straightway on the sabbath-day he entered into the synagogue and taught. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

Mark,
i. 21-28.

And there was in their synagogue a man with an unclean spirit; and he cried out, saying, **Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art**, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. And they were all amazed, inasmuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

And immediately his fame spread abroad throughout all the region round about Galilee.

And at even when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And

Mark,
i. 32-34.

all the city was gathered together at the door. And he healed many that were sick of divers diseases, and cast out many devils; **and suffered not the devils to speak, because they knew him.**

Luke,
v. 18-24.

And behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him. And when they could not find by what way they might bring him in, because of the multitude, they went upon the house-top, and let him down through the tiling with his couch, into the midst before Jesus. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins but God alone? But when Jesus perceived their thoughts, he answering, said unto them, What reason ye in your hearts? whether is easier to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know **that the Son of man hath power upon earth to forgive sins,** (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go unto thine house.

John,
v. 19-23.

Then answered Jesus, and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, **and sheweth him all things that himself doeth;** and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. **For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father.** He that honoureth not the Son, honoureth not the Father which hath sent him.

John,
v. 25-30.

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear **the voice of the Son of God:** and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself; **and hath given him authority to execute judgment also, because he is the Son of man.** Marvel not at this: for the hour is coming, in the which all that are in the graves **shall hear his voice,** and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

Matthew,
vii. 21-23, 28,
29.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say **to me** in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast

out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: **depart from me**, ye that work iniquity. . . . And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine. For he taught them **as one having authority**, and not as the scribes.

The Son of man is **Lord** even of the sabbath-day.

Matt. xii. 8.

All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he **to whomsoever the Son will reveal him**. **Come unto me**, all ye that labour and are heavy laden, and **I will give you rest**. Take **my yoke** upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

Matthew,
xi. 27-30.

Another parable put he forth unto them, saying, The kingdom of heaven is likened unto **a man which sowed good seed in his field**: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. . . .

Matthew,
xiii. 24-30.
36-41.

Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

He answered and said unto them, **He that soweth the good seed is the Son of man**; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. **The Son of man shall send forth his angels**, and they shall gather out of **his kingdom** all things that offend, and them which do iniquity.

And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, **What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?** And there was a good way off

Matthew,
viii. 28-32.

from them an herd of many swine feeding. So the devils besought him, saying, **If thou cast us out, suffer us to go away into the herd of swine.** And he said unto them, **Go.** And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

Matthew,
x. 21-25.

The brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel till the Son of man be come. The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called **the master of the house** Beelzebub, how much more shall they call them of his household?

John,
vi. 37-39.

All that the Father **giveth me** shall come to me; and **him that cometh to me** I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of **all which he hath given me, I should lose nothing**, but should raise it up again at the last day.

Matthew,
xvi. 13-19.

When Jesus came into the coasts of Casarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am?

And Simon Peter answered and said, Thou art **the Christ**, the Son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock **I will build my church**: and the gates of hell shall not prevail against it. And **I will give unto thee the keys of the kingdom of heaven**; and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven.

Matthew,
xvi. 27, 28.

The Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

John, x. 1-5.

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the

same is a thief and a robber. But he that entereth in by the door **is the shepherd of the sheep.** To him the porter openeth; and the sheep hear his voice: **and he calleth his own sheep by name, and leadeth them out.** And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

I am the good shepherd, **and know my sheep, and am known of mine.** As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep **I have,** which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

John,
x. 14-16.

Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration **when the Son of man shall sit in the throne of his glory,** ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Matthew,
xix. 27, 28.

Then came to him the mother of Zebedee's children, with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, **the one on thy right hand, and the other on the left, in thy kingdom.** But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

Matthew,
xx. 20-23.

On the next day, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm-trees, and went forth to meet him, and cried, **Hosanna; Blessed is the King of Israel that cometh in the name of the Lord.** And Jesus, when he had found a young ass, sat thereon; as it is written, **Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.** These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

John,
xii. 12-16.

And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works that they had seen; saying, Blessed be the King that cometh in the name of the Lord: Peace in heaven, and glory in the highest.

Luke,
xix. 37-40.

And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you, that if these should hold their peace, the stones would immediately cry out.

Matthew,
xxi. 1-11.

And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, and brought the ass and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the highest.

And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

Mark,
xi. 27-33.

And they come again to Jerusalem: and as he was walking in the temple there come to him the chief priests, and the scribes, and the elders, and say unto him, By what authority doest thou these things? and who gave thee this authority to do these things? And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven, or of men? answer me. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? but if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed. And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, **Neither do I tell you by what authority I do these things.**

Matthew,
xxiii. 5-10.

All their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: **for one is your Master, even Christ**; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is

in heaven. Neither be ye called masters: **for one is your Master, even Christ.**

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And **he shall send his angels** with a great sound of a trumpet, and they shall gather together **his elect** from the four winds, from one end of heaven to the other.

Matthew,
xxiv. 29-31.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth **to meet the bridegroom.** And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not.

Matthew,
xxv. 1-13.

Watch therefore, for ye know neither the day nor the hour wherein **the Son of man cometh.**

Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as **a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work;** and commanded the porter to watch. Watch ye therefore; for ye know not when **the master of the house** cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.

Mark,
xiii. 32-37.

When the Son of man shall come in his glory, and all the holy angels with him, **then shall he sit upon the throne of his glory:** And before him shall be gathered all nations; and **he shall separate** them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

Matthew,
xxv. 31-34.

John,
xiii. 2-5,
12-15.

And supper being ended, the devil having now put it into the heart of Judas Iscariot, Simon's son, to betray him, Jesus **knowing that the Father had given all things into his hands**, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel and girded himself. After that, he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. . . . So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master, and Lord: **and ye say well; for so I am.** If I then, **your Lord and Master**, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you.

Luke,
xxii. 25-30.

And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, **as my Father hath appointed unto me**; that ye may eat and drink **at my table in my kingdom**, and sit on thrones, judging the twelve tribes of Israel.

John,
xiv. 13-15.

Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, **I will do it.** If ye love me, keep **my commandments.**

John,
xv. 1-6.

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, **and I in you.** As the branch cannot bear fruit of itself, except it abide in the vine: **no more can ye, except ye abide in me.** **I am the vine, ye are the branches**; he that abideth in me, and I in him, the same bringeth forth much fruit: **for without me ye can do nothing.** If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

John,
xv. 16, 17.

Ye have not chosen me, but **I have chosen you, and ordained you**, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things **I command you**, that ye love one another.

John, xv. 20.

Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also.

When he, the Spirit of truth, is come, he will guide you into all truth : for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak : and he will shew you things to come. He shall glorify **me** : for he shall receive **of mine**, and shall shew it unto you. **All things that the Father hath are mine** : therefore said I, that he shall take of mine, and shall shew it unto you.

John,
xvi. 13-15.

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come ; glorify thy Son, that thy Son also may glorify thee : **as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.**

John,
xvii. 1, 2.

I pray for them : I pray not for the world, but for them **which thou hast given me** ; for they are thine. And all mine are thine, and **thine are mine** ; and I am glorified in them.

John,
xvii. 9, 10.

As thou hast sent me into the world, **even so have I also sent them** into the world.

John,
xvii. 18.

And the glory which thou gavest me, **I have given them** ; that they may be one, even as we are one.

John,
xvii. 22.

And when they had sung an hymn, they went out into the mount of Olives. Then saith Jesus unto them, All ye shall be offended because of me this night : for it is written, I will smite the **Shepherd**, and the sheep of the flock shall be scattered abroad.

Matthew,
xxvii. 30, 31.

And Jesus stood before the governor : and the governor asked him, saying, Art thou the King of the Jews ? **And Jesus said unto him, Thou sayest.**

Matthew,
xxvii. 11.

Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the King of the Jews ? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me ? Pilate answered, Am I a Jew ? Thine own nation, and the chief priests, have delivered thee unto me. What hast thou done ? Jesus answered, My kingdom is not of this world : if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews : but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then ? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice. Pilate saith unto him, What is truth ?

John,
xviii. 33-33.

And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha : where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was, **JESUS OF NAZARETH, THE KING OF THE JEWS.**

John,
xix. 17-22.

This title then read many of the Jews : for the place where Jesus was crucified was nigh to the city : and it was written in

Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written, I have written.

Matthew,
xxvii. 35-37.

They crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet; They parted my garments among them, and upon my vesture did they cast lots. And sitting down, they watched him there: and set up over his head his accusation written, **THIS IS JESUS THE KING OF THE JEWS.**

Luke,
xxiii. 39-43.

And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

And he said unto Jesus, **Lord, remember me when thou comest into thy kingdom.** And Jesus said unto him, **Verily I say unto thee, To-day shalt thou be with me in paradise.**

John,
xxi. 1, 2,
15-17.

After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. . . . So when they had dined, Jesus saith to Simon Peter, Simon son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, **Feed my lambs.** He saith to him again the second time, Simon son of Jonas, lovest thou me? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, **Feed my sheep.** He saith unto him the third time, Simon son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, **Feed my sheep.**

Matthew,
xxviii. 18-20.

And Jesus came and spake unto them, saying, **All power is given unto me in heaven and in earth.**

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.

Acts,
ii. 29-36.

Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, **that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his**

throne; he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, **he** hath shed forth this, which ye now see and hear. For David is not ascended into the heavens, but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes my footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, **both Lord and Christ.**

The God of Abraham, and of Isaac, and of Jacob, the God of our Fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed **the Prince of life**, whom God hath raised from the dead; whereof we are witnesses.

Acts,
iii. 13-15.

And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is; who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together **against the Lord, and against his Christ.** For of a truth against thy holy child Jesus, **whom thou hast anointed**, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together.

Acts,
iv. 24-27.

The God of our fathers raised up Jesus, whom ye slew and hanged on a tree: him hath God exalted with his right hand **to be a Prince and a Saviour**, for to give repentance to Israel, and forgiveness of sins.

Acts,
v. 30, 31.

The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) that word, I say ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. . . . And he commanded us to preach unto the people, and to testify that it is he which was ordained of God **to be the Judge of quick and dead.**

Acts,
x. 36-38, 42.

James answered, saying, Men and brethren, hearken unto me. Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, **and**

Acts,
xv. 13-17.

will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

Acts,
xvii. 30, 31.

The times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Acts,
xviii. 8-10.

And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house: and many of the Corinthians hearing believed, and were baptized. Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

Acts, xx. 24.

None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.

Acts,
xxii. 17-21.

And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem; for they will not receive thy testimony concerning me. And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: and when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

Acts,
xxvi. 9-17.

I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

Whereupon, as I went to Damascus, with authority and commission from the chief priests, at mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks. And I said,

Who art thou, Lord? And he said, **I am Jesus whom thou persecutest.** But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which **I will appear unto thee: delivering thee from the people, and from the Gentiles, unto whom now I send thee.**

As many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law. . . . In the day when God shall judge the secrets of men **by Jesus Christ**, according to my gospel.

Romans,
ii. 12, 16.

Whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. **For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.** But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before **the judgment-seat of Christ.** For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

Romans,
xiv. 8-11.

The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. For he that in these things **serveth Christ**, is acceptable to God, and approved of men.

Romans,
xiv. 17, 18.

And again Esaias saith, There shall be a root of Jesse, and **he that shall rise to reign over the Gentiles:** in him shall the Gentiles trust.

Rom. xv. 12.

Christ sent me not to baptize, but to preach the gospel.

1 Cor. i. 17.

Let no man glory in men: for all things are yours; whether Paul, or Apollos, or Cæphas, or the world, or life, or death, or things present, or things to come; all are yours; **and ye are Christ's:** and Christ is God's.

1 Corinth.
iii. 21-23.

I verily, as absent in body, but present in spirit, have judged already as though I were present, concerning him that hath so done this deed, **in the name of our Lord Jesus Christ**, when ye are gathered together, and my spirit, **with the power of our Lord Jesus Christ**, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

1 Cor. v. 3-5.

He that is called in the Lord, being a servant, is **the Lord's freeman:** likewise also he that is called, being free, is **Christ's servant.**

1 Cor. vii. 22.

There be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many;) but to us there is but one God, the Father, of whom are all things, and we in him; **and one Lord Jesus Christ, by whom are all things, and we by him.**

1 Corinth.
viii. 5, 6.

1 Corinth.
ix. 20, 21.

Unto the Jews I became as a Jew, that I might gain the Jews ; to them that are under the law, as under the law, that I might gain them that are under the law ; to them that are without law, as without law, (being not without law to God, but **under the law to Christ**,) that I might gain them that are without law.

1 Cor. xi. 3.

I would have you know, that **the head of every man is Christ** ; and the head of the woman is the man ; and the head of Christ is God.

1 Corinth.
xv. 22-28.

As in Adam all die, even so in Christ shall all be made alive. But every man in his own order : Christ the first-fruits ; afterward they that are Christ's at his coming. Then cometh the end, **when he shall have delivered up the kingdom to God, even the Father** ; when he shall have put down all rule, and all authority, and power. **For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet.** But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

2 Corinth.
v. 9, 10.

Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the **judgment-seat of Christ** ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Ephesians,
i. 3, 9, 10.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. . . . Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself : that in the dispensation of the fulness of times **he might gather together in one all things in Christ, both which are in heaven, and which are on earth ; even in him.**

Eph. i. 13-23.

That ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, **far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come : and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all.**

Eph. iv. 7-16.

Unto every one of us is given grace according to the meas-

nure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, **unto the measure of the stature of the fulness of Christ**; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive: but speaking the truth in love, may grow up into him in all things, **which is the head, even Christ: from whom** the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, **maketh increase of the body** unto the edifying of itself in love.

All things that are reprov'd, are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he saith, Awake, thou that sleepest, and arise from the dead, **and Christ shall give thee light.**

Ephesians,
v. 13, 14.

Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, **even as Christ is the head of the church**: and he is the Saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it **to himself** a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives, as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, **even as the Lord the church.**

Ephesians,
v. 22-29.

Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, **as unto Christ**; not with eye-service, as men-pleasers; but **as the servants of Christ**, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men.

Eph. vi. 5-7.

Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and

Phil. ii. 5-11.

being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. **Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.**

Philippians,
iii. 20, 21.

Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, **according to the working whereby he is able even to subdue all things unto himself.**

Philippians,
iv. 11-13.

I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things **through Christ which strengtheneth me.**

Colossians,
i. 9, 12-19.

For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us **into the kingdom of his dear Son:** in whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the first-born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, **and by him all things consist, and he is the head of the body, the church:** who is the beginning, the first-born from the dead; **that in all things he might have the pre-eminence.** For it pleased the Father that in him should all fulness dwell.

Col. ii. 10.

And ye are complete in him, **which is the head of all principality and power.**

Col. ii. 13, 19.

Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding **the Head,** from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

Col. iii. 13.

Forbearing one another, and forgiving one another, if any man have a quarrel against any: **even as Christ forgave you,** so also do ye.

And whatsoever ye do in word or deed, **do all in the name of the Lord Jesus**, giving thanks to God and the Father by him.

Col. iii. 17.

Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for **ye serve the Lord Christ**.

Colossians,
iii. 23, 24.

Epaphras, who is one of you, a **servant of Christ**, saluteth you.

Col. iv. 12.

The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end **he may stablish your hearts unblameable in holiness before God, even our Father**, at the coming of our Lord Jesus Christ with all his saints.

1 Thessalon.
iii. 12, 13.

Furthermore, we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know **what commandments we gave you by the Lord Jesus**.

1 Thessalon.
iv. 1, 2.

It is a righteous thing with God to recompense tribulation to them that trouble you; and to you, who are troubled, rest with us, when **the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ**.

2 Thessalon.
i. 6-8.

The mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom **the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming**.

2 Thessalon.
ii. 7, 8.

We command you, brethren, **in the name of our Lord Jesus Christ**, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

2 Thess. iii. 6.

We hear that there are some which walk among you disorderly, working not at all, but are busy-bodies. Now them that are such we command and exhort **by our Lord Jesus Christ**, that with quietness they work, and eat their own bread.

2 Thessalon.
iii. 11, 12.

I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemers, and a persecutor, and injurious.

1 Timothy,
i. 12, 13.

Howbeit, for this cause I obtained mercy, that in me first **Jesus Christ might shew forth all long-suffering**, for a pattern to them which should hereafter believe on him to life everlasting.

1 Tim. i. 16.

I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate wit-

1 Timothy,
vi. 13-16.

nessed a good confession; that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto: whom no man hath seen, nor can see; to whom be honour and power everlasting. Amen.

2 Tim. ii. 1-4.

Thou therefore my son, be strong in the grace that is in **Christ Jesus**. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of **Jesus Christ**. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.

2 Timothy,
iv. 1, 2.

I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word, &c.

Titus,
ii. 13, 14.

Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Heb. i. 7, 8.

And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son, he saith, **Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.**

Heb. ii. 5-9.

For unto the angels hath he not put in subjection the world to come whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands; thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. **But now we see not yet all things put under him: but we see Jesus**, who was made a little lower than the angels for the suffering of death, crowned with glory and honour.

Heb. iii. 3-6.

For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; **but Christ as a Son over his own house; whose house are we**, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

Hebrews,
iv. 3, 7, 8.

We which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest:

although the works were finished from the foundation of the world. . . . Again he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day if ye will hear his voice, harden not your hearts. For if **Jesus had given them rest**, then would he not afterward have spoken of another day.

Let us run with patience the race that is set before us, looking unto Jesus **the author and finisher of our faith**; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Heb. xii. 1, 2.

Now the God of peace, that brought again from the dead our Lord Jesus, **that great Shepherd of the sheep**, through the blood of the everlasting covenant, make you perfect in every good work to do his will.

Hebrews, xiii. 20, 21.

Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that **the Lord is gracious**. **To whom coming**, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house.

1 Peter, ii. 1-5.

Who is gone into heaven, and is on the right hand of God; **angels and authorities and powers being made subject unto him**.

1 Peter, iii. 22.

The rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into **the everlasting kingdom of our Lord and Saviour Jesus Christ**.

2 Peter, i. 10, 11.

Moreover, I will endeavour that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you **the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty**. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

2 Peter, i. 15-17.

But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, **looking for the mercy of our Lord Jesus Christ, unto eternal life**.

Jude, 20, 21.

The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy,

Rev. i. 1-7.

and keep those things which are written therein : for the time is at hand.

John to the seven churches which are in Asia : Grace be unto you, and peace, from him which is, and which was, and which is to come ; and from the seven Spirits which are before his throne ; and from Jesus Christ, who is the faithful Witness, and the First-begotten of the dead, **and the Prince of the kings of the earth.** Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father ; **to him be glory and dominion forever and ever. Amen.** Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him : **and all kindreds of the earth shall wail because of him.** Even so, Amen.

Revelation,
i. 9-20.
Chap. ii. and
iii.

I John, who also am your brother, and companion in tribulation, **and in the kingdom and patience of Jesus Christ,** was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last : and, What thou seest, write in a book, and send it unto the seven churches which are in Asia ; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks ; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow ; and his eyes were as a flame of fire ; and his feet like unto fine brass, as if they burned in a furnace ; and his voice as the sound of many waters. **And he had in his right hand seven stars : and out of his mouth went a sharp two edged sword :** and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not ; I am the first and the last ; I am he that liveth, and was dead ; and, behold, I am alive forevermore, Amen ; **and have the keys of hell and of death.** Write the things which thou hast seen, and the things which are, and the things which shall be hereafter ; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches : and the seven candlesticks which thou sawest are the seven churches.

Unto the angel of the church of Ephesus write ; **These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks :** I know thy works, and thy labour, and thy patience, and how thou

canst not bear them which are evil : and thou hast tried them which say they are apostles, and are not, and hast found them liars : and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works ; or else **I will come unto thee quickly, and will remove thy candlestick out of his place**, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

He that hath an ear, let him hear what the Spirit saith unto the churches ; To him that overcometh **will I give to eat of the tree of life**, which is in the midst of the paradise of God.

And unto the angel of the church in Smyrna write ; These things saith the first and the last, which was dead, and is alive ; I know thy works, and tribulation and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer : behold, the devil shall cast some of you into prison, that ye may be tried ; and ye shall have tribulation ten days : be thou faithful unto death, **and will I give thee a crown of life**.

He that hath an ear, let him hear what the Spirit saith unto the churches ; He that overcometh shall not be hurt of the second death.

And to the angel of the church in Pergamos write ; These things saith **he which hath the sharp sword with two edges**. I know thy works, and where thou dwellest, even where Satan's seat is ; and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. Repent ; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

He that hath an ear, let him hear what the Spirit saith unto the churches ; To him that overcometh **will I give to eat of the hidden manna**, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.

And unto the angel of the church in Thyatira write ; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass ; I know thy works, and charity, and service, and faith, and thy patience, and thy works ; and the last to be more than the first. Notwithstanding, I have a

few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, **I will cast her into a bed, and them that commit adultery with her into great tribulation**, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works. But unto you I say, and unto the rest in Thyatira, As many as have not this doctrine, and which have not known the depths of Satan, as they speak; **I will put upon you none other burden**. But that which ye have already hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him **will I give power over the nations**: and he shall rule them with a rod of iron: as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning-star.

He that hath an ear, let him hear what the Spirit saith unto the churches.

And unto the angel of the church in Sardis write; These things saith **he that hath the seven Spirits of God, and the seven stars**; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and **I will not blot out his name out of the book of life**, but I will confess his name before my Father, and before his angels.

He that hath an ear, let him hear what the Spirit saith unto the churches.

And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, **he that hath the key of David, he that openeth, and no man shutteth: and shutteth, and no man openeth**: I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, **I will make them to come and worship before thy feet**, and to know that I have loved thee. Because thou hast kept the word of my patience, **I also will keep thee** from the hour of temptation, which shall come upon all the world, to try them that dwell upon the

earth. Behold, I come quickly : hold that fast which thou hast, that no man take thy crown. Him that overcometh, **will I make a pillar in the temple of my God**, and he shall go no more out : and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God : and I will write upon him my new name.

He that hath an ear, let him hear what the Spirit saith unto the churches.

And unto the angel of the church of the Laodiceans write ; These things saith the Amen, the faithful and true Witness, the beginning of the creation of God ; I know thy works, that thou art neither cold nor hot : I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, **I will spew thee out of my mouth**. Because thou sayest, I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked ; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich ; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear ; and anoint thine eyes with eye-salve, that thou mayest see. **As many as I love, I rebuke and chasten** : be zealous therefore, and repent. Behold, I stand at the door, and knock : if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh **will I grant to sit with me in my throne**, even as I also overcame, and am set down with my Father in his throne.

He that hath an ear, let him hear what the Spirit saith unto the churches.

And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof ? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

Rev. v.

And one of the elders saith unto me, Weep not : behold, the **Lion of the tribe of Juda, the Root of David**, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns, and seven eyes, which are the seven spirits of God sent forth into all the earth. **And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every**

one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth.

And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, **Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.** And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, **and unto the Lamb**, forever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth forever and ever.

Revelation,
vi. 1, 12-17.

And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts, saying, Come and see. . . . And I beheld **when he had opened the sixth seal**, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood: and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, **and from the wrath of the Lamb**: for the great day of **his wrath** is come; and who shall be able to stand?

Revelation,
xii. 14-17.

The second wo is past; and behold, the third wo cometh quickly. And the seventh angel sounded; and there were great voices in heaven, saying, **The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever.** And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

Revelation,
xiv. 14-16.

And I looked, and behold, a white cloud, and **upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.** And another angel

came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. **And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.**

These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

Rev. xvii. 14.

And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. **And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.**

Revelation,
xix. 11-21.

And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

And there shall in no wise enter into it (the city) anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

Rev. xxi. 27.

Behold, **I come quickly**: blessed is he that keepeth the sayings of the prophecy of this book.

Rev. xxii. 7.

I Jesus have sent mine angel to testify unto you these things in the churches. **I am the root and the offspring of David**, and the bright and morning-star.

Rev. xxii. 16.

He which testifieth these things saith, **Surely I come quickly.**

Rev. xxii. 20.

XI.

Christ's Prophetic Office.

Deuteron.
v. 1, and
xviii. 15-19.

And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. The Lord thy God will raise up unto thee a **Prophet** from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. According to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken that which they have spoken. **I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.**

Is. xlii. 1-4.

Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; **I have put my spirit upon him: he shall bring forth judgment to the Gentiles.** He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: **he shall bring forth judgment unto truth.** He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law.

Isaiah, lv. 4.

Behold, I have given him for a witness to the people, a leader and commander to the people.

Is. lxi. 1-3.

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the Lord, that he might be glorified.

John, i. 1, 14.

In the beginning was the Word, and the Word was with

God, and the Word was God. And the Word was made flesh, and dwelt among us.

And this is the record of John, when the Jews sent priests and Levites from Jerusalem, to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou **that Prophet**? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

John,
i. 19-23.

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, **We speak that we do know, and testify that we have seen; and we receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?**

John,
iii. 5-12.

There arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth and all men come to him.

John,
iii. 25-34.

John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. **And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.**

Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give

John,
iv. 13-14.

him, shall be in him a well of water springing up into everlasting life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. Jesus saith unto her, Go call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: for thou hast had five husbands, and he whom thou now hast is not thy husband: in that saidst thou truly. The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship, for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him, must worship him in spirit and in truth. The woman saith unto him, **I know that Messias cometh, which is called Christ; when he is come, he will tell us all things.** Jesus saith unto her, **I that speak unto thee am he.**

And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, why talkest thou with her? The woman then left her water-pot, and went her way into the city, and saith to the men, **Come, see a man which told me all things that ever I did: is not this the Christ?** Then they went out of the city, and came unto him.

In the mean while his disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him ought to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth, and he that reapeth, may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

And many of the Samaritans of that city believed on him for the saying of the woman, which testified, **He told me all that ever I did.** So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

Now after two days he departed thence, and went into Galilee. For Jesus himself testified, that a prophet hath no honour in his own country.

Now when Jesus had heard that John was cast into prison, he departed into Galilee; and leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; **the people which sat in darkness saw great light;** and to them which sat in the region and shadow of death, light is sprung up.

Matthew,
iv. 12-23.

From that time Jesus began to preach, and to say, Repent; for the kingdom of heaven is at hand.

And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship, and their father, and followed him.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people.

And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath-day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

Luke,
iv. 16-24.

And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, **This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth.** And they said, Is not this Joseph's son?

And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country.

Mark, i. 35-39.	And in the morning, rising up a great while before day, he went out and departed into a solitary place, and there prayed. And Simon, and they that were with him, followed after him. And when they had found him, they said unto him, All men seek for thee. And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth. And he preached in their synagogues throughout all Galilee, and cast out devils.
Luke, v. 1-3.	And it came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.
Luke, v. 31, 32.	And Jesus answering, said unto them, They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance.
Mark, ii. 1, 2.	And again he entered into Capernaum, after some days; and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them.
Matthew, xii. 14-21.	Then the Pharisees went out, and held a council against him, how they might destroy him. But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all; and charged them that they should not make him known: that it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust.
Matt. xi. 1-5.	And it came to pass when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.
Matt. v. 1, 2.	Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: Th. blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And seeing the multitudes, he went up into a mountain; and

when he was set, his disciples came unto him **And he opened his mouth, and taught them,** (see chapters 5, 6, 7.)

And it came to pass that he went into a city called Nain : and many of his disciples went with him, and much people.

Luke,
vii. 11-17.

Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow : and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier : and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak : and he delivered him to his mother. And there came a fear on all : and they glorified God, saying, **That a great prophet is risen up among us ;** and, **That God hath visited his people.** And this rumour of him went forth throughout all Judea, and throughout all the region round about.

He went throughout every city and village, **preaching and shewing the glad tidings of the kingdom of God :** and the twelve were with him.

Luke, viii. 1.

And when the people were gathered thick together, he began to say, This is an evil generation : they seek a sign ; and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. The queen of the south shall rise up in the judgment with the men of this generation, **and condemn them : for she came from the utmost parts of the earth, to hear the wisdom of Solomon ; and behold, a greater than Solomon is here.** The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it : **for they repented at the preaching of Jonas : and behold, a greater than Jonas is here.**

Luke,
xi. 29-32.

The same day went Jesus out of the house, and sat by the sea side. And great multitudes were gathered together unto him, so that he went into a ship and sat ; and the whole multitude stood on the shore. **And he spake many things unto them in parables,** saying, Behold, a sower went forth to sow ; and when he sowed, some seeds fell by the way-side, and the fowls came and devoured them up ; some fell upon stony places, where they had not much earth : and forthwith they sprung up, because they had no deepness of earth : and when the sun was up, they were scorched ; and because they had no root, they withered away. And some fell among thorns ; and the thorns sprung up, and choked them : but other fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold.

Matthew,
xiii. 1-9.

Who hath ears to hear, let him hear.

Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his

Matthew,
xiii. 24-35.

field : but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest : and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them : but gather the wheat into my barn.

Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard-seed, which a man took, and sowed in his field : which indeed is the least of all seeds : but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

Another parable spake he unto them ; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

All these things spake Jesus unto the multitude in parables ; and without a parable spake he not unto them : that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables ; I will utter things which have been kept secret from the foundation of the world.

And it came to pass, that when Jesus had finished these parables, he departed thence. And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things? And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease among the people.

And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place, belonging to the city called Bethsaida. And the peo-

Matthew,
xiii. 53-58.

Matt. ix. 35.

Matt. xi. 1.

Luke,
ix. 10, 11.

ple when they knew it, followed him : and he received them, and **spake unto them of the kingdom of God**, and healed them that had need of healing.

After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was nigh.

John,
vi. 1-14.

When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat ? And this he said to prove him : for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes : but what are they among so many ? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down in number about five thousand. And Jesus took the loaves ; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down ; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, **This is of a truth that Prophet that should come into the world.**

Many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away ? Then Simon Peter answered him, Lord, to whom shall we go ? **thou hast the words of eternal life.**

John,
vi. 66-68.

Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders ? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition ? For God commanded, saying, Honour thy father and mother : and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me ; and honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips ; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men.

Matthew,
xv. 1-11.

And he called the multitude, and said unto them, Hear, and understand : not that which goeth into the mouth defileth a man : but that which cometh out of the mouth, this defileth a man.

John,
vii. 14-18.

Now about the midst of the feast, **Jesus went up into the temple and taught.** And the Jews marvelled, saying, How knoweth this man letters, having never learned ? Jesus answered them, and said, **My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.** He that speaketh of himself, seeketh his own glory : but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

John,
vii. 37-52.

In the last day, that great day of the feast, **Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.** (But this spake he of the Spirit, which they that believe on him should receive, for the Holy Ghost was not yet given, because that Jesus was not yet glorified.)

Many of the people therefore, when they heard this saying, said, **Of a truth this is the Prophet.** Others said, **This is the Christ.** But some said, Shall Christ come out of Galilee ? Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was ? So there was a division among the people because of him. And some of them would have taken him ; but no man laid hands on him.

Then came the officers to the chief priests and Pharisees ; and they said unto them, Why have ye not brought him ? **The officers answered, Never man spake like this man.** Then answered them the Pharisees, Are ye also deceived ? Have any of the rulers, or of the Pharisees believed on him ? But this people who knoweth not the law are cursed. Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) Doth our law judge any man before it hear him, and know what he doeth ? They answered and said unto him, Art thou also of Galilee ? Search, and look : **for out of Galilee ariseth no prophet.**

John,
viii. 1, 2.

Jesus went unto the mount of Olives : and early in the morning he came again into the temple, and all the people came unto him ; and **he sat down and taught them.**

John,
viii. 12-18.

Then spake Jesus again unto them, saying, **I am the light of the world : he that followeth me shall not walk in darkness, but shall have the light of life.**

The Pharisees therefore said unto him, Thou bearest record of thyself ; thy record is not true.

Jesus answered and said unto them, Though I bear record of myself, yet my record is true : for I know whence I came and whither I go : but ye cannot tell whence I come, and whither I

go. Ye judge after the flesh, I judge no man. And yet if I judge, my judgment is true : for I am not alone, but I and the Father that sent me. It is also written in your law that the testimony of two men is true. **I am one that bear witness of myself, and the Father that sent me beareth witness of me.**

Then said they unto him, Who art thou ? And Jesus saith unto them, Even the same that I said unto you from the beginning. I have many things to say and to judge of you : but he that sent me is true ; and **I speak to the world those things which I have heard of him.**

They understood not that he spake to them of the Father.

Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that **I do nothing of myself ; but as my Father hath taught me, I speak these things.**

I know that ye are Abraham's seed ; but ye seek to kill me, because my word hath no place in you. **I speak that which I have seen with my Father :** and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which **I have heard of God :** this did not Abraham.

Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil ? Jesus answered, I have not a devil ; but I honour my Father, and ye do dishonour me. And I seek not mine own glory : there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

I must work the works of him that sent me, while it is day : the night cometh, when no man can work. **As long as I am in the world, I am the light of the world.**

And he arose from thence, and cometh into the coasts of Judea, by the farther side of Jordan : and the people resort unto him again ; and, as he was wont, he taught them again.

And he went through the cities and villages, teaching, and journeying toward Jerusalem.

There came certain of the Pharisees, saying unto him, Get thee out, and depart hence ; for Herod will kill thee.

And he said unto them, Go ye and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected. **Nevertheless I must walk to-day, and to-morrow, and the day following : for it cannot be that a prophet perish out of Jerusalem.**

And the disciples went, and did as Jesus commanded them, and brought the ass and the colt, and put on them their clothes,

John,
viii. 25-28.

John,
viii. 37-40.

John,
viii. 48-51.

John, ix. 4, 5.

Mark, x. 1.

Luke,
xiii. 22.

Luke,
xiii. 31-33.

Matthew,
xxi. 6-11.

and they set him thereon. And a very great multitude spread their garments in the way: others cut down branches from the trees, and strewed them in their way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the highest.

And when he was come into Jerusalem, all the city was moved, saying, Who is this? **And the multitude said, This is Jesus the prophet of Nazareth of Galilee.**

Luke,
xxi. 37, 38.

In the day-time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives. **And all the people came early in the morning to him in the temple, for to hear him.**

Luke,
xx. 1, 2.

And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him, with the elders, and spake unto him, saying, Tell us, by what authority doest thou these things?

John,
xii. 35, 36.

Then Jesus said unto them, **Yet a little while is the light with you.** Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

John,
xii. 44-50.

Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me: and he that seeth me, seeth him that sent me. **I am come a light into the world,** that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak, therefore, even as the Father said unto me, so I speak.

Matthew,
xxiv. 1-35.

And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. **And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.**

And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars, and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come.

When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand;) then let them which be in Judea flee into the mountains: let him which is on the house top not come down to take anything out of his house: neither let him which is in the field return back to take his clothes. And wo unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath-day: for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake, those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For whosoever the carcass is, there will the eagles be gathered together.

Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Now learn a parable of the fig-tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so

likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, **but my words shall not pass away.**

John, xv. 15.

Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you.

John,
xvii. 6-8.

I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee: **for I have given unto them the words which thou gavest me;** and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

John,
xvii. 25, 26.

O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. **And I have declared unto them thy name, and will declare it:** that the love wherewith thou hast loved me, may be in them, and I in them.

John,
xviii. 19-23.

The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, **I spake openly to the world: I ever taught in the synagogue, and in the temple, whither the Jews always resort;** and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

John,
xviii. 37.

Pilate said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, **that I should bear witness unto the truth.** Every one that is of the truth, heareth my voice.

Luke,
xxiv. 13-20,
25-27.

And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them,

What things? And they said unto him, Concerning Jesus of Nazareth, **which was a prophet mighty in deed and word before God and all the people**: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? **And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.**

The former treatise have I made, O Theophilus, of all that Jesus began both to do **and teach**, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, **and speaking of the things pertaining to the kingdom of God.**

Acts, i. 1-3.

Repent ye, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, **A prophet shall the Lord your God raise up unto you, of your brethren, like unto me**; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear **that prophet**, shall be destroyed from among the people. Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.

Acts,
iii. 19-24.

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, **hath in these last days spoken unto us by his Son.**

Heb. i. 1, 2.

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; **which at the first began to be spoken by the Lord**, and was confirmed unto us by them that heard him.

Heb. ii. 1-3.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of **the Word of life**; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen **and heard** declare

1 John, i. 1-5.

	we unto you, that ye also may have fellowship with us : and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him , and declare unto you, that God is light, and in him is no darkness at all.
Rev. i. 1-5.	The Revelation of Jesus Christ , which God gave unto him, to shew unto his servants things which must shortly come to pass ; and he sent and signified it by his angel unto his servant John : who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein : for the time is at hand.
	John to the seven churches which are in Asia : Grace be unto you, and peace, from him which is, and which was, and which is to come ; and from the seven Spirits which are before his throne ; and from Jesus Christ, who is the faithful Witness , and the First-begotten of the dead, and the Prince of the kings of the earth.
Rev. iii. 14.	Unto the angel of the church of the Laodiceans write ; These things saith the Amen, the faithful and true witness , the beginning of the creation of God.
Revelation, xix. 10, 11, 13.	And I fell at his feet to worship him [the angel]. And he said unto me, See thou do it not : I am thy fellow-servant, and of thy brethren that have the testimony of Jesus : worship God : for the testimony of Jesus is the spirit of prophecy. And I saw heaven opened, and behold, a white horse ; and he that sat upon him was called Faithful and True. . . . And he was clothed with a vesture dipped in blood : and his name is called The Word of God .
Rev. xxii. 16.	I Jesus have sent mine angel to testify unto you these things in the churches.
Rev. xxii. 20.	He which testifieth these things saith, Surely I come quickly.

XII.

Christ's Priestly Office.

In process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect.

Gen. iv. 3-5.

And Noah went forth, and his sons, and his wife, and his sons' wives with him: every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

Genesis,
viii. 18-21.

And Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar. And the Lord smelled a sweet savour: and the Lord said in his heart, I will not again curse the ground any more for man's sake.

And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him.

Genesis,
xii. 6-8.

And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord.

Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord.

Gen. xiii. 18.

And the king of Sodom went out to meet him [Abraham] after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale.

Genesis,
xiv. 17-20.

And Melchizedek king of Salem brought forth bread and wine; and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

Genesis,
xxii. 1-14.

And it came to pass that God did tempt Abraham, and said unto him, Abraham : and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah ; **and offer him there for a burnt-offering** upon one of the mountains which I will tell thee of.

And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass ; and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son ; and he took the fire in his hand and a knife ; and they went both of them together.

And Isaac spake unto Abraham his father, and said, My father : and he said, Here am I, my son. And he said, Behold the fire and the wood : **but where is the lamb for a burnt-offering ?** And Abraham said, My son, **God will provide himself a lamb for a burnt-offering :** so they went both of them together.

And they came to the place which God had told him of ; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham : and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him : for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns : and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son.

¹ That is,
The Lord
will see or
provide.

And Abraham called the name of that place Jehovah jireh :¹ as it is said to this day, In the mount of the Lord it shall be seen.

Genesis,
xxvi. 23-25.

And he went up from thence to Beer-sheba. And the Lord appeared unto him the same night, and said, I am the God of Abraham thy father ; fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

And he buided an altar there, and called upon the name of the Lord, and pitched his tent there : and there Isaac's servants digged a well.

Genesis,
xxxi. 51-54.

And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee ; this heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm. The God of Abraham, and the God of Nahor, the God

of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac.

Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city. And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money. **And he erected there an altar**, and called it El-elohe-Israel.¹

So Jacob came to Luz, which is in the land of Canaan that is, Bethel, he and all the people that were with him. **And he built there an altar**, and called the place El-beth-el:² because there God appeared unto him, when he fled from the face of his brother.

And Israel took his journey with all that he had, and came to Beer-sheba, **and offered sacrifices unto the God of his father Isaac.**

And they said, [Moses and Aaron, to Pharaoh,] The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, **and sacrifice unto the Lord our God**; lest he fall upon us with pestilence, or with the sword.

And Pharaoh called unto Moses, and said, Go ye, serve the Lord; only let your flocks and your herds be stayed: let your little ones also go with you.

And Moses said, **Thou must give us also sacrifices and burnt-offerings, that we may sacrifice unto the Lord our God.** Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the Lord our God; and we know not with what we must serve the Lord, until we come thither.

And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you.

Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: and if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be **without blemish**, a male of the first year: ye shall take it out from the sheep, or from the goats: and ye shall keep it up until the fourteenth day of the same month: **and the whole assembly of the congregation of Israel shall kill it in the evening.** And they shall take of the blood, and

Genesis,
xxxiii. 18-20.

¹ That is,
God, the God
of Israel.

Genesis,
xxxv. 6, 7.

² That is,
The God of
Bethel.

Gen. xlv. 1.

Exodus, v. 3.

Ex. x. 24-26.

Ex. xii. 1-14.

strike it on the two side-posts and on the upper door-post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover. For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. **And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you,** and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance forever.

Ex. xx. 24.

An altar of earth thou shalt make unto me, and shall sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee.

Exodus,
xxiv. 3-8.

And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do.

And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. **And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words.**

Exodus,
xxv. 1, and
chap. xxviii.

And the Lord spake unto Moses. . . . Take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, **that he may minister unto me in the priest's office,** even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

And thou shalt make holy garments for Aaron thy brother for glory and for beauty. And thou shalt speak unto all that are

wise-hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office. And these are the garments which they shall make; a breast-plate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office. And they shall take gold, and blue, and purple, and scarlet, and fine linen.

And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work. It shall have the two shoulder-pieces thereof joined at the two edges thereof; and so it shall be joined together. And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen. **And thou shalt take two onyxstones, and grave on them the names of the children of Israel: six of their names on one stone, and the other six names of the rest on the other stone, according to their birth.** With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold. **And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and Aaron shall bear their names before the Lord upon his two shoulders for a memorial.**

And thou shalt make ouches of gold; and two chains of pure gold at the ends; of wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

And thou shalt make the breast-plate of judgment with cunning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it. Four-square shall it be being doubled; a span shall be the length thereof, and a span shall be the breadth thereof. And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row. And the second row shall be an emerald, a sapphire, and a diamond. And the third row a ligure, an agate, and an amethyst. And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings. **And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes.**

And thou shalt make upon the breast-plate chains at the ends of wreathen work of pure gold. And thou shalt make upon the breast-plate two rings of gold, and shalt put the two rings on the two ends of the breast-plate. And thou shalt put the two wreathen chains of gold in the two rings which are on the ends of

the breast-plate. And the other two ends of the two wreathen chains thou shalt fasten in the two ouches, and put them on the shoulder-pieces of the ephod before it.

And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breast-plate in the border thereof, which is in the side of the ephod inward. And two other rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the fore-part thereof, over against the other coupling thereof, above the curious girdle of the ephod. And they shall bind the breast-plate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breast-plate be not loosed from the ephod. **And Aaron shall bear the names of the children of Israel in the breast-plate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually.**

And thou shalt put in the breast-plate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord: **and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually.**

And thou shalt make the robe of the ephod all of blue. And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent. And beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about: a golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about. And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not.

And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, **HOLINESS TO THE LORD.** And thou shalt put it on a blue lace, that it may be upon the mitre; upon the fore-front of the mitre it shall be. And it shall be upon Aaron's forehead, **that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord.**

And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needle-work.

And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty. And thou shalt put them upon Aaron thy brother, and his sons with him: **and shalt anoint them, and consecrate them, and sanctify them, that they may minister**

unto me in the priest's office. And thou shalt make them linen breeches to cover their nakedness : from the loins even unto the thighs they shall reach : and they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place ; that they bear not iniquity and die. It shall be a statute forever unto him and his seed after him.

And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office : Take one young bullock, and two rams without blemish, and unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil : of wheaten flower shalt thou make them. And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

Ex. xxix.

And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water. And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breast-plate, and gird him with the curious girdle of the ephod : and thou shalt put the mitre upon his head, and put the holy crown upon the mitre. Then shalt thou take the anointing oil, and pour it upon his head, and anoint him. And thou shalt bring his sons, and put coats upon them. And thou shalt gird them with girdles Aaron and his sons and put the bonnets on them ; and the priest's office shall be theirs for a perpetual statute : and thou shalt consecrate Aaron and his sons.

And thou shalt cause a bullock to be brought before the tabernacle of the congregation ; and Aaron and his sons shall put their hands upon the head of the bullock. And thou shalt kill the bullock before the Lord, by the door of the tabernacle of the congregation. And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar. And thou shalt take all the fat that covereth the inwards, and the caul that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar. But the flesh of the bullock, and his skin, and his dung shalt thou burn with fire without the camp : it is a sin-offering.

Thou shalt also take one ram ; and Aaron and his sons shall put their hands upon the head of the ram. And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about upon the altar. And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put them unto his pieces, and unto his head. And thou shalt burn the whole ram upon the altar : it is a burnt-offering unto the Lord : it is a sweet savour, an offering made by fire unto the Lord.

And thou shalt take the other ram ; and Aaron and his

sons shall put their hands upon the head of the ram. Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about. And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him : and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul above the liver, and the two kidneys, and the fat that is upon them, and the right shoulder : for it is a ram of consecration : and one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that is before the Lord : and thou shalt put all in the hands of Aaron, and in the hands of his sons ; and shalt wave them for a wave-offering before the Lord. And thou shalt receive them of their hands, and burn them upon the altar for a burnt-offering, for a sweet savour before the Lord : it is an offering made by fire unto the Lord. And thou shalt take the breast of the ram of Aaron's consecration, and wave it for a wave-offering before the Lord : and it shall be thy part. And thou shalt sanctify the breast of the wave-offering, and the shoulder of the heave-offering, which is waved and which is heaved up, of the ram of the consecration, even of that which is for Aaron, and of that which is for his sons : and it shall be Aaron's and his sons' by a statute forever from the children of Israel : for it is an heave-offering : and it shall be an heave-offering from the children of Israel of the sacrifice of their peace-offerings, even their heave-offering unto the Lord.

And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them. And that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy place.

And thou shalt take the ram of the consecration, and seethe his flesh in the holy place. And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, by the door of the tabernacle of the congregation. And they shall eat those things wherewith the atonement was made, to consecrate and to sanctify them : but a stranger shall not eat thereof, because they are holy. And if aught of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire : it shall not be eaten, because it is holy. And thus shalt thou do unto Aaron, and to his sons, according to all things which I have commanded thee : **seven days shalt thou consecrate them.** And thou shalt offer every day a bullock

for a sin-offering for atonement : and thou shalt cleanse the altar when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it. Seven days thou shalt make an atonement for the altar, and sanctify it : and it shall be an altar most holy : whatsoever toucheth the altar shall be holy.

Now this is that which thou shalt offer upon the altar ; two lambs of the first year day by day continually. The one lamb thou shalt offer in the morning : and the other lamb thou shalt offer at even : and with the one lamb a tenth-deal of flour mingled with the fourth part of an hin of beaten oil : and the fourth part of an hin of wine for a drink-offering. And the other lamb thou shalt offer at even, and shalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a sweet savour, an offering made by fire unto the Lord. **This shall be a continual burnt-offering throughout your generations** at the door of the tabernacle of the congregation before the Lord : where I will meet you to speak there unto thee. And there I will meet with the children of Israel ; and the tabernacle shall be sanctified by my glory. And I will sanctify the tabernacle of the congregation, and the altar : **I will sanctify also both Aaron and his sons, to minister to me in the priest's office.**

And I will dwell among the children of Israel, and will be their God. And they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among them : I am the Lord their God.

And thou shalt make an altar to burn incense upon : of shittim-wood shalt thou make it. A cubit shall be the length thereof, and a cubit the breadth thereof : four-square shall it be : and two cubits shall be the height thereof : the horns thereof shall be of the same. And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof ; and thou shalt make unto it a crown of gold round about. And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make it ; and they shall be for places for the staves to bear it withal. And thou shalt make the staves of shittim-wood, and overlay them with gold. And thou shalt put it before the vail that is by the ark of the testimony, before the mercy-seat that is over the testimony, where I will meet with thee.

And Aaron shall burn thereon sweet incense every morning : when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it : a perpetual incense before the Lord throughout your generations. Ye shall offer no strange incense thereon, nor burnt-sacrifice, nor meat-offering ; neither shall ye pour drink-offering thereon. **And Aaron shall make an atone-**

Exodus,
xxx. 1-10.

ment upon the horns of it once in a year, with the blood of the sin-offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the Lord.

Ex. xl. 1-16.

And the Lord spake unto Moses, saying, On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation. And thou shalt put therein the ark of the testimony, and cover the ark with the vail. And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof. And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle. And thou shalt set the altar of the burnt-offering before the door of the tabernacle of the tent of the congregation. And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein. And thou shalt set up the court round about, and hang up the hanging at the court-gate.

And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy. And thou shalt anoint the altar of the burnt-offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy. And thou shalt anoint the laver and his foot, and sanctify it. And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water. And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office. And thou shalt bring his sons, and clothe them with coats: and thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations.

Thus did Moses; according to all that the Lord commanded him, so did he.

Leviticus, i.

And the Lord called unto Moses, and spake unto him out of the tabernacle of the congregation, saying, Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd, and of the flock. If his offering be a burnt-sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord. And he shall put his hand upon the head of the burnt-offering: and it shall be accepted for him to make atonement for him. And he shall kill the bullock before the Lord: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.

And he shall flay the burnt-offering, and cut it into his pieces. And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire: and the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar. But his inwards and his legs shall he wash in water: **and the priest shall burn all on the altar, to be a burnt-sacrifice, an offering made by fire, of a sweet savour unto the Lord.**

And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt-sacrifice; he shall bring it a male without blemish. And he shall kill it on the side of the altar northward before the Lord: **and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar:** and he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that is on the fire which is upon the altar: but he shall wash the inwards and the legs with water: **and the priest shall bring it all, and burn it upon the altar:** it is a burnt-sacrifice, an offering made by fire, of a sweet savour unto the Lord.

And if the burnt-sacrifice for his offering to the Lord be of fowls, then he shall bring his offering of turtle-doves, or of young pigeons. And the priest shall bring it unto the altar, and wring off his head, and burn it on the altar: and the blood thereof shall be wrung out at the side of the altar: and he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes: and he shall cleave it with the wings thereof, but shall not divide it asunder: **and the priest shall burn it upon the altar,** upon the wood that is upon the fire: it is a burnt-sacrifice, an offering made by fire, of a sweet savour unto the Lord.

And if his oblation be a sacrifice of peace-offering, if he offer it of the herd, whether it be a male or female; he shall offer it without blemish before the Lord. **And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about.** And he shall offer of the sacrifice of the peace-offering, an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is on them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. And Aaron's sons shall burn it on the altar, upon the burnt-sacrifice, which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savour unto the Lord.

Leviticus, iii.

And if his offering for a sacrifice of peace-offering unto the Lord be of the flock, male or female; he shall offer it without blemish. If he offer a lamb for his offering, then shall he offer it

before the Lord. **And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.** And he shall offer of the sacrifice of the peace-offering an offering made by fire unto the Lord: the fat thereof, and the whole rump, it shall he take off hard by the back-bone; and the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. **And the priest shall burn it upon the altar:** it is the food of the offering made by fire unto the Lord.

And if his offering be a goat, then he shall offer it before the Lord. And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about. And he shall offer thereof his offering, even an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. And the priest shall burn them upon the altar: it is the food of the offering made by fire for a sweet savour: all the fat is the Lord's. It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

Leviticus, iv.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the Lord concerning things which ought not to be done, and shall do against any of them: if the priest that is anointed do sin according to the sin of the people; then let him bring for his sin which he hath sinned, a young bullock without blemish unto the Lord for a sin-offering. And he shall bring the bullock unto the door of the tabernacle of the congregation before the Lord; and shall lay his hand upon the bullock's head, and kill the bullock before the Lord. And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation: and the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the vail of the sanctuary. And the priest shall put some of the blood upon the horns of the altar of sweet incense before the Lord, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt-offering, which is at the door of the tabernacle of the congregation.

And he shall take off from it all the fat of the bullock for the sin-offering; the fat that covereth the inwards, and all the fat that

is upon the inwards, and the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away, as it was taken off from the bullock of the sacrifice of peace-offerings: and the priest shall burn them upon the altar of the burnt-offering. And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung; even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt.

And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the Lord concerning things which should not be done, and are guilty; when the sin which they have sinned against it is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation. And the elders of the congregation shall lay their hands upon the head of the bullock before the Lord: and the bullock shall be killed before the Lord. And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation: and the priest shall dip his finger in some of the blood, and sprinkle it seven times before the Lord, even before the vail. And he shall put some of the blood upon the horns of the altar which is before the Lord, that is in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt-offering, which is at the door of the tabernacle of the congregation. And he shall take all his fat from him, and burn it upon the altar. And he shall do with the bullock as he did with the bullock for a sin-offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them. And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it is a sin-offering for the congregation.

When a ruler hath sinned, and done somewhat through ignorance against any of the commandments of the Lord his God concerning things which should not be done, and is guilty; or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish: and he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt-offering before the Lord: it is a sin-offering. And the priest shall take of the blood of the sin-offering with his finger, and put it upon the horns of the altar of burnt-offering, and shall pour out his blood at the bottom of the altar of burnt-offering. And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace-offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

And if any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord concerning things which ought not to be done, and be guilty : or if his sin which he hath sinned come to his knowledge : **then he shall bring his offering**, a kid of the goats, a female without blemish, for his sin which he hath sinned. **And he shall lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt-offering. And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt-offering,** and shall pour out all the blood thereof at the bottom of the altar. And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace-offerings ; and the priest shall burn it upon the altar for a sweet savour unto the Lord ; and the priest shall make an atonement for him, and it shall be forgiven him. And if he bring a lamb for a sin-offering, he shall bring it a female without blemish. And he shall lay his hand upon the head of the sin-offering, and slay it for a sin-offering in the place where they kill the burnt-offering. And the priest shall take of the blood of the sin-offering with his finger, and put it upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar : and he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace-offerings : and the priest shall burn them upon the altar, according to the offerings made by fire unto the Lord : and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

Leviticus, v.

And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it ; if he do not utter it, then he shall bear his iniquity. Or if a soul touch any unclean thing, whether it be a carcass of an unclean beast, or a carcass of unclean cattle, or the carcass of unclean creeping things, and if it be hidden from him ; he also shall be unclean, and guilty. Or if he touch the uncleanness of man, whatsoever uncleanness it be that a man shall be defiled withal, and it be hid from him ; when he knoweth of it, then he shall be guilty. Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him : when he knoweth of it, then he shall be guilty in one of these. And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing : **and he shall bring his trespass-offering unto the Lord for his sin which he hath sinned**, a female from the flock, a lamb or a kid of the goats, for a sin-offering ; **and the priest shall make an atonement for him concerning his sin.** And if he be not able to bring a lamb, then he shall bring for his trespass which he hath committed, two turtle-doves, or two young pigeons, unto the Lord ;

one for a sin-offering, and the other for a burnt-offering. And he shall bring them unto the priest, who shall offer that which is for the sin-offering first, and wring off his head from his neck, but shall not divide it asunder : and he shall sprinkle of the blood of the sin-offering upon the side of the altar ; and the rest of the blood shall be wrung out at the bottom of the altar : it is a sin-offering. And he shall offer the second for a burnt-offering, according to the manner : and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

But if he be not able to bring two turtle-doves, or two young pigeons ; then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin-offering ; he shall put no oil upon it, neither shall he put any frankincense thereon : for it is a sin-offering. Then shall he bring it to the priest, **and the priest shall take his handful of it, even a memorial thereof, and burn it on the altar, according to the offerings made by fire unto the Lord ; it is a sin-offering.** And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him : and the remnant shall be the priest's, as a meat-offering.

And the Lord spake unto Moses, saying, If a soul commit a trespass, and sin through ignorance, in the holy things of the Lord : **then he shall bring for his trespass unto the Lord a ram without blemish out of the flocks,** with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass-offering : and he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest : and the priest shall make an atonement for him with the ram of the trespass-offering, and it shall be forgiven him.

And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord ; though he wist it not, yet is he guilty, and shall bear his iniquity. **And he shall bring a ram without blemish out of the flock,** with thy estimation, for a trespass-offering unto the priest ; **and the priest shall make an atonement for him** concerning his ignorance wherein he erred and wist it not, and it shall be forgiven him. It is a trespass-offering : he hath certainly trespassed against the Lord.

Leviticus,
vi. 1-13.

And the Lord spake unto Moses, saying, If a soul sin, and commit a trespass against the Lord, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour ; or have found that which was lost, and lieth concerning it, and sweareth falsely ; in any of all these that a man doeth, sinning therein : then it shall be, because he hath sinned and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him

to keep, or the lost thing which he found, or all that about which he hath sworn falsely ; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass-offering. **And he shall bring his trespass-offering unto the Lord, a ram without blemish out of the flock,** with thy estimation, for a trespass-offering, unto the priest : and the priest shall make an atonement for him before the Lord : and it shall be forgiven him for anything of all that he hath done in trespassing therein.

And the Lord spake unto Moses, saying, Command Aaron and his sons, saying, **This is the law of the burnt-offering ; it is the burnt-offering, because of the burning upon the altar all night unto the morning,** and the fire of the altar shall be burning in it. And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt-offering on the altar, and he shall put them beside the altar. And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp into a clean place. And the fire upon the altar shall be burning in it ; it shall not be put out : **and the priest shall burn wood on it every morning, and lay the burnt-offering in order upon it ; and he shall burn thereon the fat of the peace-offerings. The fire shall ever be burning upon the altar : it shall never go out.**

Leviticus,
vi. 24-30.

And the Lord spake unto Moses, saying, Speak unto Aaron and to his sons, saying, This is the law of the sin-offering : In the place where the burnt-offering is killed shall the sin-offering be killed before the Lord : it is most holy. **The priest that offereth it for sin shall eat it :** in the holy place shall it be eaten, in the court of the tabernacle of the congregation. Whatsoever shall touch the flesh thereof shall be holy : and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place. But the earthen vessel wherein it is sodden shall be broken : and if it be sodden in a brazen pot, it shall be both scoured, and rinsed in water. All the males among the priests shall eat thereof : it is most holy. And no sin-offering whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten : it shall be burnt in the fire.

Leviticus,
viii.

And the Lord spake unto Moses, saying, Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin-offering, and two rams, and a basket of unleavened bread ; and gather thou all the congregation together unto the door of the tabernacle of the congregation. And Moses did as the Lord commanded him ; and the assembly was gathered together unto the door of the tabernacle of the congregation.

And Moses said unto the congregation, This is the thing which the Lord commanded to be done.

And Moses brought Aaron and his sons, and washed them with water. And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with a curious girdle of the ephod, and bound it unto him therewith. And he put the breast-plate upon him : also he put in the breast-plate the Urim and the Thummim. And he put the mitre upon his head ; also upon the mitre, even upon his fore-front, did he put the golden plate, the holy crown ; as the Lord commanded Moses. And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them. **And he poured of the anointing oil upon Aaron's head, and anointed him,** to sanctify him. And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them ; as the Lord commanded Moses.

And he brought the bullock for the sin-offering : and Aaron and his sons laid their hands upon the head of the bullock for the sin-offering. And he slew it ; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, **to make reconciliation upon it.** And he took all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and Moses burned it upon the altar. **But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp ; as the Lord commanded Moses.**

And he brought the ram for the burnt-offering : and Aaron and his sons laid their hands upon the head of the ram. And he killed it ; and Moses sprinkled the blood upon the altar round about. And he cut the ram into pieces ; and Moses burnt the head, and the pieces, and the fat. And he washed the inwards and the legs in water ; and Moses burnt the whole ram upon the altar : it was a burnt-sacrifice for a sweet savour, and an offering made by fire unto the Lord ; as the Lord commanded Moses.

And he brought the other ram, the ram of consecration : and Aaron and his sons laid their hands upon the head of the ram. And he slew it ; and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot. And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet : and Moses sprinkled the blood upon the altar round about. And he took the fat, and the rump, and all the

fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and the right shoulder : and out of the basket of unleavened bread, that was before the Lord, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put them on the fat, and upon the right shoulder : and he put all upon Aaron's hands, and upon his son's hands, and waved them for a wave-offering before the Lord. And Moses took them from off their hands, and burnt them on the altar upon the burnt offering : they were consecrations for a sweet savour : it is an offering made by fire unto the Lord. And Moses took the breast, and waved it for a wave-offering before the Lord : for of the ram of consecration it was Moses' part ; as the Lord commanded Moses. And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him ; and sanctified Aaron and his garments, and his sons, and his sons' garments with him.

And Moses said unto Aaron and to his sons, Boil the flesh at the door of the tabernacle of the congregation ; and there eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it. And that which remaineth of the flesh and of the bread shall ye burn with fire. And ye shall not go out of the door of the tabernacle of the congregation in seven days, until the days of your consecration be at an end : for seven days shall he consecrate you. As he hath done this day, so the Lord hath commanded to do, to make an atonement for you. Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and keep the charge of the Lord, that ye die not : for so I am commanded.

So Aaron and his sons did all things which the Lord commanded by the hand of Moses.

Leviticus, ix.

And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel ; and he said unto Aaron, Take thee a young calf for a sin-offering, and a ram for a burnt-offering, without blemish, and offer them before the Lord. And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin-offering ; and a calf and a lamb, both of the first year, without blemish, for a burnt-offering ; also a bullock and a ram for peace-offerings, to sacrifice before the Lord ; and a meat-offering mingled with oil : for to-day the Lord will appear unto you.

And they brought that which Moses commanded before the tabernacle of the congregation : and all the congregation drew near and stood before the Lord. And Moses said, This is the thing which the Lord commanded that ye should do : and the glory of the Lord shall appear unto you. And Moses said unto Aaron, Go unto the altar, and offer thy sin-offering, and thy burnt-offering, and

make an atonement for thyself, and for the people : and offer the offering of the people, and make an atonement for them ; as the Lord commanded.

Aaron therefore went unto the altar, and slew the calf of the sin-offering, **which was for himself.** And the sons of Aaron brought the blood unto him : and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar : but the fat, and the kidneys, and the caul above the liver of the sin-offering, he burnt upon the altar ; as the Lord commanded Moses. And the flesh and the hide he burnt with fire without the camp. And he slew the burnt-offering ; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar. And they presented the burnt-offering unto him, with the pieces thereof, and the head : and he burnt them upon the altar. And he did wash the inwards and the legs, and burnt them upon the burnt-offering on the altar.

And he brought the people's offering, and took the goat, which was the sin-offering for the people, and slew it, and offered it for sin, as the first. And he brought the burnt-offering, and offered it according to the manner. And he brought the meat-offering, and took an handful thereof, and burnt it upon the altar, beside the burnt-sacrifice of the morning. He slew also the bullock and the ram for a sacrifice of peace-offerings, which was for the people : and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about, and the fat of the bullock, and of the ram, the rump, and that which covereth the inwards, and the kidneys, and the caul above the liver : and they put the fat upon the breasts, and he burnt the fat upon the altar : and the breasts and the right shoulder Aaron waved for a wave-offering before the Lord ; as Moses commanded. And Aaron lifted up his hand toward the people, and blessed them ; and came down from offering of the sin-offering, and the burnt-offering, and peace-offerings. And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people : and the glory of the Lord appeared unto all the people. And there came a fire out from before the Lord, and consumed upon the altar the burnt-offering and the fat : which when all the people saw, they shouted, and fell on their faces.

And the Lord spake unto Moses after the death of the two sons of Aaron, when they offered before the Lord, and died ; and the Lord said unto Moses, **Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail, before the mercy-seat, which is upon the ark ; that he die not : for I will appear in the cloud upon the mercy-seat.**

Thus shall Aaron come into the holy place : with a young bullock for a sin-offering, and a ram for a burnt-offering. He shall put on the holy linen coat, and he shall have the linen

Leviticus,
xvi.

breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired : these are holy garments ; therefore shall he wash his flesh in water, and so put them on. And he shall take of the congregation of the children of Israel **two kids of the goats for a sin-offering, and one ram for a burnt-offering.** And Aaron shall offer his bullock of the sin-offering, **which is for himself,** and make an atonement for himself, and for his house. And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats ; one lot for the Lord, and the other lot for the scape-goat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin-offering. But the goat on which the lot fell to be the scape-goat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scape-goat into the wilderness.

And Aaron shall bring the bullock of the sin-offering, **which is for himself,** and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin-offering **which is for himself :** and he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the vail : and he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not. And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat eastward : and before the mercy-seat shall he sprinkle of the blood with his finger seven times.

Then shall he kill the goat of the sin-offering that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat : and he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins : and so shall he do for the tabernacle of the congregation that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. And he shall go out unto the altar that is before the Lord, and make an atonement for it ; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring

the live goat : and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness : and the goat shall bear upon him all their iniquities unto a land not inhabited : and he shall let go the goat in the wilderness.

And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments which he put on when he went into the holy place, and shall leave them there : and he shall wash his flesh with water in the holy place, and put on his garments, and come forth, **and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himself, and for the people.** And the fat of the sin-offering shall he burn upon the altar. And he that let go the goat for the scape-goat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp. And the bullock for the sin-offering, and the goat for the sin-offering, **whose blood was brought in to make atonement in the holy place,** shall one carry forth without the camp ; and they shall burn in the fire their skins, and their flesh, and their dung. And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

And this shall be a statute forever unto you : that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you : for on that day **shall the priest make an atonement for you,** to cleanse you, that ye may be clean from all your sins before the Lord. It shall be a sabbath of rest unto you, and ye shall afflict your souls by a statute forever. And the priest whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments : and he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar : and he shall make an atonement for the priests, and for all the people of the congregation. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the Lord commanded Moses.

Whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood ; I will even set my face against that soul that eateth blood, and will cut him off from among his people. **For the life of the flesh is in the blood ; and I have given it to you upon the altar, to make an atonement for your souls : for it is the blood that maketh an atonement for the soul.** Therefore I said unto the children

Leviticus,
xvii. 10-12.

Leviticus,
xxiv. 1-9.

of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

And the Lord spake unto Moses, saying, Command the children of Israel, that they bring unto thee pure oil-olive beaten for the light, to cause the lamps to burn continually. Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the Lord continually: it shall be a statute forever in your generations. He shall order the lamps upon the pure candlestick before the Lord continually.

And thou shalt take fine flour, and bake twelve cakes thereof: two tenth-deals shall be in one cake. And thou shalt set them in two rows, six on a row, upon the pure table before the Lord. And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the Lord. Every sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant. And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the Lord made by fire by a perpetual statute.

Numbers,
xv. 22-29.

If ye have erred, and not observed all these commandments which the Lord hath spoken unto Moses, even all that the Lord hath commanded you by the hand of Moses, from the day that the Lord commanded Moses, and henceforward among your generations; then it shall be, if aught be committed by ignorance without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savour unto the Lord, with his meat-offering, and his drink-offering, according to the manner, and one kid of the goats for a sin-offering. **And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them;** for it is ignorance: and they shall bring their offering, a sacrifice made by fire unto the Lord, and their sin-offering before the Lord, for their ignorance: and it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people were in ignorance.

And if any soul sin through ignorance, then he shall bring a she-goat of the first year for a sin-offering. **And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the Lord, to make an atonement for him;** and it shall be forgiven him. Ye shall have one law for him that sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among them.

Numbers,
xvi. 41-50.

But on the morrow [after the destruction of Korah, Dathan, and Abiram, with their company,] all the congregation of the children of Israel murmured against Moses and against Aaron, saying,

Ye have killed the people of the Lord. And it came to pass when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation : and behold, the cloud covered it, and the glory of the Lord appeared. And Moses and Aaron came before the tabernacle of the congregation.

And the Lord spake unto Moses, saying, Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces.

And Moses said unto Aaron, **Take a censur, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them :** for there is wrath gone out from the Lord ; the plague is begun. And Aaron took as Moses commanded, and ran into the midst of the congregation ; and behold, the plague was begun among the people : and he put on incense, **and made an atonement for the people. And he stood between the dead and the living ; and the plague was stayed.**

Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah. And Aaron returned unto Moses unto the door of the tabernacle of the congregation ; and the plague was stayed.

And the Lord spake unto Moses and unto Aaron, saying, This is the ordinance of the law which the Lord hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke : and ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, **and one shall slay her before his face ; and Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times :** and one shall burn the heifer in his sight ; her skin, and her flesh, and her blood, with her dung, shall be burn : and the priest shall take cedar-wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.

Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even. And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even. And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation : **it is a purification for sin.** And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even : and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute forever.

Numbers,
xix. 1-20.

He that toucheth the dead body of any man shall be unclean seven days. He shall purify himself with it on the third day, and on the seventh day he shall be clean : but if he purify not himself the third day, then the seventh day he shall not be clean. Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the Lord ; and that soul shall be cut off from Israel : because the water of separation was not sprinkled upon him, he shall be unclean ; his uncleanness is yet upon him. This is the law, when a man dieth in a tent : all that come into the tent, and all that is in the tent shall be unclean seven days. And every open vessel which hath no covering bound upon it, is unclean. And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel : and a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave : and the clean person shall sprinkle upon the unclean on the third day, and on the seventh day : and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even. But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the Lord : the water of separation hath not been sprinkled upon him ; he is unclean.

Numbers,
xxiii. 1-3, 13,
14, 27-30.

And Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams. And Balak did as Balaam had spoken ; **and Balak and Balaam offered on every altar a bullock and a ram.** And Balaam said unto Balak, Stand by thy burnt-offering, and I will go ; peradventure the Lord will come to meet me : and whatsoever he sheweth me I will tell thee. And he went to an high place. . . .

And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them : thou shalt see but the utmost part of them, and shalt not see them all : and curse me them from thence. And he brought him into the field of Zophim, to the top of Pisgah, **and built seven altars, and offered a bullock and a ram on every altar.** . . .

And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place ; peradventure it will please God that thou mayest curse me them from thence. And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon. And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams. And Balak did as Balaam had said, **and offered a bullock and a ram on every altar.**

Numbers,
xxviii.

And the Lord spake unto Moses, saying, Command the children of Israel, and say unto them, My offering, and my bread for my sacrifices made by fire, for a sweet savour unto me, shall ye observe to offer unto me in their due season. And thou shalt say unto them, **This is the offering made by fire which ye shall offer unto the Lord : two lambs of the first year without spot day by day, for a continual burnt-offering. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even : and a tenth part of an ephah of flour for a meat-offering, mingled with the fourth part of an hin of beaten oil. It is a continual burnt-offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the Lord.** And the drink-offering thereof shall be the fourth part of an hin for the one lamb : in the holy place shalt thou cause the strong wine to be poured unto the Lord for a drink-offering : and the other lamb shalt thou offer at even : as the meat-offering of the morning, and as the drink-offering thereof, thou shalt offer it, a sacrifice made by fire, of a sweet savour unto the Lord.

And on the sabbath-day two lambs of the first year without spot, and two tenth-deals of flour for a meat-offering, mingled with oil, and the drink-offering thereof : this is the burnt-offering of every sabbath, beside the continual burnt-offering, and his drink-offering.

And in the beginnings of your months ye shall offer a burnt-offering unto the Lord : two young bullocks, and one ram, seven lambs of the first year without spot ; and three tenth-deals of flour for a meat-offering, mingled with oil, for one bullock ; and two tenth-deals of flour for a meat-offering, mingled with oil, for one ram ; and a several tenth-deal of flour mingled with oil for a meat-offering unto one lamb, for a burnt-offering of a sweet savour, a sacrifice made by fire unto the Lord. And their drink-offerings shall be half an hin of wine unto a bullock, and the third part of an hin unto a ram, and a fourth part of an hin unto a lamb : this is the burnt-offering of every month throughout the months of the year. **And one kid of the goats for a sin-offering unto the Lord shall be offered, beside the continual burnt-offering, and his drink-offering.**

And in the fourteenth day of the first month is the passover of the Lord. And in the fifteenth day of this month is the feast : seven days shall unleavened bread be eaten. In the first day shall be an holy convocation ; ye shall do no manner of servile work therein : but ye shall offer a sacrifice made by fire for a burnt-offering unto the Lord ; **two young bullocks, and one ram, and seven lambs of the first year ;** they shall be unto you without blemish : and their meat-offering shall be of flour mingled with oil : three tenth-deals shall ye offer for a bullock, and two tenth-deals for a ram ; a several tenth-deal shalt thou offer for every lamb, throughout the

seven lambs : and one goat for a sin-offering, to make an atonement for you. Ye shall offer these beside the burnt-offering in the morning, which is for a continual burnt-offering. After this manner ye shall offer daily throughout the seven days the meat of the sacrifice made by fire, of a sweet savour unto the Lord : it shall be offered beside the continual burnt-offering, and his drink-offering. And on the seventh day ye shall have an holy convocation ; ye shall do no servile work.

Also in the day of the first-fruits, when ye bring a new meat-offering unto the Lord, after your weeks be out, ye shall have an holy convocation ; ye shall do no servile work : but ye shall offer the burnt-offering for a sweet savour unto the Lord ; two young bullocks, one ram, seven lambs of the first year : and their meat-offering with flour mingled with oil, three tenth-deals unto one bullock, two tenth-deals unto one ram, a several tenth-deal unto one lamb, throughout the seven lambs ; and one kid of the goats to make an atonement for you. Ye shall offer them beside the continual burnt-offering and his meat-offering (they shall be unto you without blemish) and their drink-offerings.

Numbers,
xxix.

And in the seventh month, on the first day of the month, ye shall have an holy convocation ; ye shall do no servile work : it is a day of blowing the trumpets unto you. And ye shall offer a burnt-offering for a sweet savour unto the Lord ; one young bullock, one ram, and seven lambs of the first year without blemish : and their meat-offering shall be of flour mingled with oil, three tenth-deals for a bullock, and two tenth-deals for a ram, and one tenth-deal for one lamb, throughout the seven lambs : and one kid of the goats for a sin-offering, to make an atonement for you : beside the burnt-offering of the month, and his meat-offering, and the daily burnt-offering, and his meat-offering, and their drink-offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the Lord.

And ye shall have on the tenth day of this seventh month an holy convocation : and ye shall afflict your souls : ye shall not do any work therein : but ye shall offer a burnt-offering unto the Lord for a sweet savour ; one young bullock, one ram, and seven lambs of the first year ; they shall be unto you without blemish : and their meat-offering shall be of flour mingled with oil, three tenth-deals to a bullock, and two tenth-deals to one ram, a several tenth-deal for one lamb, throughout the seven lambs : one kid of the goats for a sin-offering : beside the sin-offering of atonement, and the continual burnt-offering, and the meat-offering of it, and their drink-offerings. And on the fifteenth day of the seventh month ye shall have an holy convocation ; ye shall do no servile work, and ye shall keep a feast unto the Lord seven days : and ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the Lord ; thirteen young bullocks, two

rams, and fourteen lambs of the first year; they shall be without blemish: and their meat-offering shall be of flour mingled with oil, three tenth-deals unto every bullock of the thirteen bullocks, two tenth-deals to each ram of the two rams, and a several tenth-deal to each lamb of the fourteen lambs: **and one kid of the goats for a sin-offering**; beside the continual burnt-offering, his meat-offering, and his drink-offering.

And on the second day ye shall offer **twelve young bullocks, two rams, fourteen lambs of the first year without spot**: and their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: **and one kid of the goats for a sin-offering**; beside the continual burnt offering, and the meat-offering thereof, and their drink-offerings.

And on the third day **eleven bullocks, two rams, fourteen lambs of the first year without blemish**: and their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: **and one goat for a sin-offering**; beside the continual burnt-offering, and his meat-offering, and his drink-offering.

And on the fourth day **ten bullocks, two rams, and fourteen lambs of the first year without blemish**: their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: **and one kid of the goats for a sin-offering**; beside the continual burnt-offering, his meat-offering, and his drink-offering.

And on the fifth day **nine bullocks, two rams, and fourteen lambs of the first year without spot**: and their meat offering and their drink-offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: **and one goat for a sin-offering**; beside the continual burnt-offering, and his meat-offering, and his drink-offering.

And on the sixth day, **eight bullocks, two rams, and fourteen lambs of the first year without blemish**: and their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: **and one goat for a sin-offering**; beside the continual burnt-offering, his meat-offering, and his drink-offering.

And on the seventh day **seven bullocks, two rams, and fourteen lambs of the first year without blemish**: and their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: **and one goat for a sin-offering**; beside the continual burnt-offering, his meat-offering, and his drink-offering.

On the eighth day ye shall have a solemn assembly: ye shall do no servile work therein: but ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the Lord: **one bullock, one ram, seven lambs of the first year without blem-**

ish: their meat-offering and their drink-offerings for the bullock, for the ram, and for the lambs, shall be according to their number, after the manner: **and one goat for a sin-offering**; beside the continual burnt-offering, and his meat offering, and his drink-offering. **These things ye shall do unto the Lord in your set feasts, beside your vows, and your free-will-offerings, for your burnt-offerings, and for your meat-offerings, and for your drink-offerings, and for your peace-offerings.**

And Moses told the children of Israel according to all that the Lord commanded Moses.

Judges,
vi. 22-27.

That is,
The Lord
send peace.

And when Gideon perceived that he was an angel of the Lord, Gideon said, Alas, O Lord God! for because I have seen an angel of the Lord face to face. And the Lord said unto him, Peace be unto thee; fear not: thou shalt not die. Then Gideon **built an altar there unto the Lord**, and called it Jehovah-shalom: ¹ unto this day it is yet in Ophrah of the Abi-ezrites.

And it came to pass the same night, that the Lord said unto him, Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that is by it: **and build an altar unto the Lord thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt-sacrifice with the wood of the grove which thou shalt cut down.** Then Gideon took ten men of his servants, and did as the Lord had said unto him.

Judges,
xx. 24-28.

And the children of Israel came near against the children of Benjamin the second day. And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men; all these drew the sword.

Then all the children of Israel, and all the people went up, and came unto the house of God, and wept, and sat there before the Lord, and fasted that day until even, **and offered burnt-offerings and peace-offerings before the Lord.** And the children of Israel inquired of the Lord, (for the ark of the covenant of God was there in those days, and Phineas, the son of Eleazar, the son of Aaron stood before it in those days,) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? and the Lord said, Go up; for to-morrow I will deliver them into thine hand.

Judges,
xxi. 1-4.

[When the tribe of Benjamin was nearly destroyed,] And the people came to the house of God, and abode there till even before God, and lifted up their voices, and wept sore; and said, O Lord God of Israel, why is this come to pass in Israel, that there should be to-day one tribe lacking in Israel? And it came to pass on the morrow, that the people **rose early, and built there an altar, and offered burnt-offerings, and peace-offerings.**

And the cart [bringing the ark of the Lord from the land of the Philistines] came into the field of Joshua, a Beth-shemite, and stood there, where there was a great stone: **and they clave the wood of the cart, and offered the kine a burnt-offering unto the Lord.** And the Levites took down the ark of the Lord, and the coffer that was with it, wherein the jewels of gold were, and put them on the great stone: and the men of Beth-shemesh **offered burnt-offerings and sacrificed sacrifices** the same day unto the Lord.

1 Samuel,
vi. 14, 15.

And the children of Israel said to Samuel, Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines.

1 Samuel,
vii. 8, 9.

And Samuel took a sucking lamb, and offered it for a burnt-offering wholly unto the Lord: and Samuel cried unto the Lord for Israel; and the Lord heard him.

And his return was to Ramah; for there was his house; and there he judged Israel; **and there he built an altar unto the Lord.**

1 Samuel,
vii. 17.

And it came to pass, [when the ark was brought up from the house of Obed-Edom,] when God helped the Levites that bare the ark of the covenant of the Lord, that **they offered seven bullocks and seven rams.**

1 Chronicles,
xv. 26.

So they brought the ark of God, and set it in the midst of the tent that David had pitched for it: **and they offered burnt-sacrifices and peace-offerings** before God. And when David had made an end of offering the burnt-offerings and the peace-offerings, he blessed the people in the name of the Lord.

1 Chronicles,
xvi. 1, 2.

So the Lord sent pestilence upon Israel: and there fell of Israel seventy thousand men. And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the Lord beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the Lord stood by the threshing-floor of Ornan the Jebusite. And David lifted up his eyes, and saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand, stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces. And David said unto God, Is it not I that commanded the people to be numbered? even I it is that have sinned and done evil indeed; but as for these sheep, what have they done? let thine hand, I pray thee, O Lord my God, be on me, and on my father's house; but not on thy people, that they should be plagued.

1 Chronicles,
xxi. 14-27.
(2 Samuel,
xxiv.)

Then the angel of the Lord commanded Gad to say to David, that David should go up, **and set up an altar unto the Lord** in the threshing-floor of Ornan the Jebusite.

And David went up at the saying of Gad, which he spake in the name of the Lord. And Ornan turned back, and saw the angel: and his four sons with him hid themselves. Now Ornan was

threshing wheat. And as David came to Ornan, Ornan looked, and saw David, and went out of the threshing-floor, and bowed himself to David with his face to the ground. Then David said to Ornan, Grant me the place of this threshing-floor, that I may build an altar therein unto the Lord : thou shalt grant it me for the full price : that the plague may be stayed from the people. And Ornan said unto David, Take it to thee, and let my lord the king do that which is good in his eyes : lo, I give thee the oxen also for burnt-offerings, and the threshing instruments for wood, and the wheat for the meat-offering ; I give it all. And king David said to Ornan, Nay ; but I will verily buy it for the full price : for I will not take that which is thine for the Lord, nor offer burnt-offerings without cost. So David gave to Ornan for the place six hundred shekels of gold by weight.

And David built there an altar unto the Lord, and offered burnt-offerings and peace-offerings, and called upon the Lord ; and he answered him from heaven by fire upon the altar of burnt-offering. And the Lord commanded the angel ; and he put up his sword again into the sheath thereof.

1 Chronicles,
xxix. 1-6,
20-22.

David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, is yet young and tender, and the work is great ; for the palace is not for man, but for the Lord God. Now I have prepared with all my might for the house of my God the gold for things to be made of gold, and the silver for things of silver, and the brass for things of brass, the iron for things of iron, and wood for things of wood ; onyx-stones, and stones to be set, glistening stones, and of divers colours, and all manner of precious stones, and marble stones in abundance. Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house, even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses withal : the gold for things of gold, and the silver for things of silver, and for all manner of work to be made by the hands of artificers. And who then is willing to consecrate his service this day unto the Lord ?

Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly. . . . And David said to all the congregation, Now bless the Lord your God. And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshipped the Lord, and the king. And they sacrificed sacrifices unto the Lord, and offered burnt-offerings unto the Lord, on the morrow after that day, even a thousand bullocks, a thousand rams, and a thousand lambs, with their drink-offerings, and sacrifices in abundance for

all Israel: and did eat and drink before the Lord on that day with great gladness. And they made Solomon the son of David king the second time, and anointed him unto the Lord to be the chief governor, and Zadok to be priest.

Solomon, and all the congregation with him, went to the high place that was at Gibeon; for there was the tabernacle of the congregation of God, which Moses the servant of the Lord had made in the wilderness. But the ark of God had David brought up from Kirjath-jearim to the place which David had prepared for it; for he had pitched a tent for it at Jerusalem. Moreover, the brazen altar, that Bezaleel the son of Uri, the son of Hur, had made, he put before the tabernacle of the Lord: and Solomon and the congregation sought unto it. And Solomon went up thither to the brazen altar before the Lord, which was at the tabernacle of the congregation, and offered a thousand burnt-offerings upon it.

2 Chronicles,
i. 3-7.

In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.

All the work that Solomon made for the house of the Lord was finished: and Solomon brought in all the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

2 Chronicles,
v. 1-6.

Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the Lord out of the city of David, which is Zion. Wherefore all the men of Israel assembled themselves unto the king in the feast which was in the seventh month. And all the elders of Israel came; and the Levites took up the ark. And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, these did the priests and the Levites bring up. Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.

Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt-offering and the sacrifices; and the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house. And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, saying, For he is good; for his mercy endureth forever.

2 Chronicles,
vii. 1-5.

Then the king and all the people offered sacrifices before the Lord. And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep. So the king and all the people dedicated the house of God.

1 Kings,
ix. 25.

And three times in a year did Solomon offer burnt-offerings and peace-offerings upon the altar which he built unto the Lord, and he burnt incense upon the altar that was before the Lord.

2 Chronicles,
xv. 8-12.

When Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the Lord, that was before the porch of the Lord. And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the Lord his God was with him. So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa. And they offered unto the Lord the same time, of the spoil which they had brought, **seven hundred oxen and seven thousand sheep**. And they entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul.

2 Chronicles,
xxix.

Hezekiah began to reign when he was five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name was Abijah the daughter of Zechariah. And he did that which was right in the sight of the Lord, according to all that David his father had done.

He, in the first year of his reign, in the first month, opened the doors of the house of the Lord, and repaired them. And he brought in the priests and the Levites, and gathered them together into the east street, and said unto them, Hear me, ye Levites; Sanctify now yourselves, and sanctify the house of the Lord God of your fathers, and carry forth the filthiness out of the holy place. For our fathers have trespassed, and done that which was evil in the eyes of the Lord our God, and have forsaken him, and have turned away their faces from the habitation of the Lord, and turned their backs. Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt-offerings in the holy place unto the God of Israel. Wherefore the wrath of the Lord was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes. For lo, our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity for this. Now it is in mine heart to make a covenant with the Lord God of Israel, that his fierce wrath may turn away from us. My sons, be not now negligent: for the Lord hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense.

Then the Levites arose, ... And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the Lord, to cleanse the

house of the Lord. And the priests went into the inner part of the house of the Lord, to cleanse it, and brought out all the uncleanness that they found in the temple of the Lord into the court of the house of the Lord. And the Levites took it, to carry it out abroad into the brook Kidron. Now they began on the first day of the first month to sanctify, and on the eighth day of the month came they to the porch of the Lord: so they sanctified the house of the Lord, in eight days: and in the sixteenth day of the first month they made an end. Then they went in to Hezekiah the king, and said, We have cleansed all the house of the Lord, and the altar of burnt-offering, with all the vessels thereof, and the shew-bread table, with all the vessels thereof. Moreover all the vessels, which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and behold, they are before the altar of the Lord.

Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the Lord. And they brought **seven bullocks, and seven rams, and seven lambs, and seven he-goats, for a sin-offering for the kingdom, and for the sanctuary, and for Judah.** And he commanded the priests the sons of Aaron to offer them on the altar of the Lord. So they killed the bullocks, and the priests received the blood, and sprinkled it on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar. And they brought forth the he-goats for the sin-offering before the king and the congregation; and they laid their hands upon them: and the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded that the burnt-offering and the sin-offering should be made for all Israel. And he set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for so was the commandment of the Lord by his prophets. And the Levites stood with the instruments of David, and the priests with the trumpets. And Hezekiah commanded to offer the burnt-offering upon the altar. And when the burnt-offering began, the song of the Lord began also with the trumpets, and with the instruments ordained by David king of Israel. And all the congregation worshipped, and the singers sang, and the trumpeters sounded: and all this continued until the burnt-offering was finished. And when they had made an end of offering, the king and all that were present with him bowed themselves, worshipped. Moreover, Hezekiah the king and the princes commanded the Levites to sing praise unto the Lord with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped.

Then Hezekiah answered and said, Now ye have consecrated yourselves unto the Lord, come near and bring sacrifices and thank-

offerings into the house of the Lord. And the congregation brought in sacrifices and thank-offerings; and as many as were of a free heart burnt-offerings. **And the number of the burnt-offerings, which the congregation brought, was threescore and ten bullocks, an hundred rams, and two hundred lambs; all these were for a burnt-offering to the Lord.** And the consecrated things were six hundred oxen and three thousand sheep. **But the priests were too few, so that they could not slay all the burnt-offerings:** wherefore their brethren the Levites did help them till the work was ended, and until the other priests had sanctified themselves: for the Levites were more upright in heart to sanctify themselves than the priests. And also the burnt-offerings were in abundance, with the fat of the peace-offerings, and the drink-offerings for every burnt-offering. So the service of the house of the Lord was set in order. And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was done suddenly.

2 Chronicles,
xxx. 1, 21-27.

And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the passover unto the Lord God of Israel. . . . And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the Lord day by day, singing with loud instruments unto the Lord. And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the Lord: and they did eat throughout the feast seven days, offering peace-offerings, and making confession to the Lord God of their fathers. And the whole assembly took counsel to keep other seven days: and they kept other seven days with gladness. **For Hezekiah king of Judah did give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep:** and a great number of priests sanctified themselves. And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced. So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem.

Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to his holy dwelling-place, even unto heaven.

2 Chronicles,
xxxv. 1-10.

Moreover, Josiah kept a passover unto the Lord in Jerusalem: and they killed the passover on the fourteenth day of the first month. And he set the priests in their charges, and encouraged them to the service of the house of the Lord, and said unto the Levites that taught all Israel, which were holy unto the Lord, Put

the holy ark in the house which Solomon the son of David king of Israel did build : it shall not be a burden upon your shoulders : serve now the Lord your God, and his people Israel, and prepare yourselves by the houses of your fathers after your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son : and stand in the holy place according to the divisions of the families of the fathers of your brethren the people, and after the division of the families of the Levites. So kill the pass-over, and sanctify yourselves, and prepare your brethren, that they may do according to the word of the Lord by the hand of Moses. And Josiah gave to the people, of the flock, **lambs and kids, all for the passover-offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks** : these were of the king's substance. And his princes gave willingly unto the people, to the priests, and to the Levites : Hilkiah and Zechariah and Jehiel, rulers of the house of God, gave unto the priests for the passover-offerings **two thousand and six hundred small cattle, and three hundred oxen**. Conaniah also, and Shemaiah, and Nethaneel, his brethren, and Hashabiah, and Jehiel, and Jozabad, chief of the Levites, gave unto the Levites for passover-offerings **five thousand small cattle, and five hundred oxen**. So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the king's commandment.

Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon. And there was found at Achmetha, in the palace that is in the province of the Medes, a roll, and therein was a record thus written : In the first year of Cyrus the king, the same Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, **the place where they offered sacrifices**, and let the foundations thereof be strongly laid ; the height thereof threescore cubits, and the breadth thereof threescore cubits. . . . And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy, **and offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs ; and for a sin-offering for all Israel, twelve he-goats**, according to the number of the tribes of Israel.

Also the children of those that had been carried away, which were come out of the captivity, offered burnt-offerings unto the God of Israel, **twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he-goats for a sin-offering** : all this was a burnt-offering unto the Lord.

There was a man in the land of Uz, whose name was Job ; and that man was perfect and upright, and one that feared God,

Ezra,
vi. 1-3, 15-17.

Ezra, viii. 35.

Job, i. 1-5.

and eschewed evil. And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great household; so that this man was the greatest of all the men of the east. And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them.

And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

Job, xlii. 7-9.

The Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath. **Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt-offering;** and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job.

So Eliphaz the Temanite and Bildad the Shubite and Zophar the Naamathite went, and did according as the Lord commanded them: the Lord also accepted Job.

Ps. xl. 5-8.

Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered. **Sacrifice and offering thou didst not desire;** mine ears hast thou opened: **burnt-offering and sin-offering hast thou not required.** **Then said I, Lo, I come:** in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart.

Ps. cx. 1-4.

The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek.

Psalm
cxviii. 24-29.

The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes.

This is the day which the Lord hath made; we will rejoice and be glad of it. Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity. **Blessed be he that cometh in the name of the Lord:** we have blessed you out of the house

of the Lord. **God is the Lord, which hath shewed us light : bind the sacrifice with cords, even unto the horns of the altar.**

Thou art my God, and I will praise thee : thou art my God, I will exalt thee. O give thanks unto the Lord ; for he is good : for his mercy endureth forever.

Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men : **so shall he sprinkle many nations;** the kings shall shut their mouths at him : for that which had not been told them shall they see ; and that which they had not heard shall they consider.

Is. lii. 13-15,
and liii.

Who hath believed our report ? and to whom is the arm of the Lord revealed ? For he shall grow up before him as a tender plant, and as a root out of a dry ground : he hath no form nor comeliness ; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men ; a man of sorrows, and acquainted with grief : and we hid as it were our faces from him ; he was despised, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows : yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities ; the chastisement of our peace was upon him ; and with his stripes we are healed. All we like sheep have gone astray ; we have turned every one to his own way ; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth : **he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.** He was taken from prison and from judgment : and who shall declare his generation ? for he was cut off out of the land of the living : for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death ; because he had done no violence, neither was any deceit in his mouth.

Yet it pleased the Lord to bruise him ; he hath put him to grief : **when thou shalt make his soul an offering for sin,** he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied : by his knowledge shall my righteous servant justify many ; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong ; **because he hath poured out his soul unto death :** and he was numbered with the transgressors ; and **he bare the sin of many, and made intercession for the transgressors.**

In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chal-

Daniel,
ix. 1-3, 20-26.

deans ; in the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes.

And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God ; yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee ; for thou art greatly beloved : therefore understand the matter, and consider the vision.

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, **and to make reconciliation for iniquity**, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks : the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks **shall Messiah be cut off, but not for himself.**

Zec. vi. 9-13.

And the word of the Lord came unto me, saying, Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah ; then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest : and speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is **THE BRANCH** : and he shall grow up out of his place, and he shall build the temple of the Lord ; even he shall build the temple of the Lord ; and he shall bear the glory, and shall sit and rule upon his throne : **and he shall be a priest upon his throne** : and the counsel of peace shall be between them both.

John,
1. 26-31.

John answered, saying, I baptize with water : but there standeth one among you, whom ye know not : he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

These things were done in Bethabara beyond Jordan, where John was baptizing.

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the

world! This is he of whom I said, After me cometh a man which is preferred before me ; for he was before me. And I knew him not : but that he should be made manifest to Israel, therefore am I come baptizing with water.

Again the next day after, John stood, and two of his disciples : and looking upon Jesus as he walked, he saith, **Behold the Lamb of God!** And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day : for it was about the tenth hour. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, **We have found the Messias : which is, being interpreted, the Christ.**

John,
i. 35-41.

Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven ; but my Father giveth you the true bread from heaven. I am the living bread which came down from heaven : if any man eat of this bread, he shall live forever : **and the bread that I will give is my flesh, which I will give for the life of the world.**

John,
vi. 32, 51.

And Jesus went out, and his disciples, into the towns of Cæsarea Philippi : and by the way he asked his disciples, saying unto them, Whom do men say that I am? And they answered, John the Baptist : but some say, Elias ; and others, One of the prophets. And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art **the Christ.** And he charged them that they should tell no man of him.

Mark,
viii. 27-30.

I am the good shepherd : the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth : and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father : **and I lay down my life for the sheep.** And other sheep I have, which are not of this fold : them also I must bring, and they shall hear my voice ; and there shall be one fold, and one shepherd. Therefore doth my Father love me, **because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself.** I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

John,
x. 11-18.

Jesus said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority

Matthew,
xx. 25-28.

upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Matthew,
xxvi. 1, 2.

And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that **after two days is the feast of the passover, and the Son of man is betrayed to be crucified.**

Matthew,
xxvi. 17-28.

Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover.

Now when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. **The Son of man goeth as it is written of him:** but wo unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; **this is my body.** And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; **for this is my blood of the new testament, which is shed for many for the remission of sins.**

Matthew,
xxvii. 27-35,
45-51.
John,
xix. 28-30.

Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

And when they were come unto a place called Golgotha, that is to say, A place of a skull, they gave him vinegar to drink, mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting

lots: that it might be fulfilled which was spoken by the prophet; They parted my garments among them, and upon my vesture did they cast lots. . . . Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias.

After this, Jesus **knowing that all things were now accomplished**, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, **It is finished**: and he bowed his head, and gave up the ghost. . . .

. . . **And behold, the vail of the temple was rent in twain from the top to the bottom**: and the earth did quake, and the rocks rent.

A man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet.

Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up, and sit with him. The place of the Scripture which he read was this, **he was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth**: in his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, **and preached unto him Jesus**.

Acts,
viii. 27-35.

Take heed unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, **which he hath purchased with his own blood**.

Acts, xx. 28.

When we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies, **we were reconciled to God by the death of his Son**; much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our

Romans,
v. 6-11.

Romans,
viii. 33, 34.

Lord Jesus Christ, **by whom we have now received the atonement.**

Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, **who also maketh intercession for us.**

1 Cor. v. 6-8.

Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. **For even Christ our passover is sacrificed for us:** therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

1 Corinth.
xi. 23-26.

I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat: **this is my body, which is broken for you:** this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, **This cup is the new testament in my blood:** this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

2 Corinth.
iii. 5-14.

Our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; **which glory was to be done away:** how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious.

Seeing then that we have such hope, we use great plainness of speech: and not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: but their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; **which vail is done away in Christ.**

2 Corinth.
v. 18, 19.

All things are of God, **who hath reconciled us to himself by Jesus Christ,** and hath given to us the ministry of reconciliation; to wit, that God was in Christ, **reconciling the world unto himself,** not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

Gal. i. 3, 4.

Grace be to you, and peace from God the Father, and from our

Lord Jesus Christ, **who gave himself for our sins**, that he might deliver us from this present evil world, according to the will of God and our Father.

The life which I now live in the flesh I live by the faith of the Son of God, who loved me, **and gave himself for me.**

Gal. ii. 20.

When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, **to redeem them that were under the law**, that we might receive the adoption of sons.

Gal. iv. 4, 5.

Remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now, in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us: **having abolished in his flesh the enmity, even the law of commandments contained in ordinances**; for to make in himself of twain one new man, so making peace; **and that he might reconcile both unto God in one body by the cross**, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh.

Ephesians,
ii. 11-17.

Be ye therefore followers of God as dear children; and walk in love, as Christ also hath loved us, **and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour.**

Eph. v. 1, 2.

In whom we have **redemption through his blood, even the forgiveness of sins.** It pleased the Father that in him should all fulness dwell; and, **having made peace through the blood of his cross, by him to reconcile all things unto himself**: by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, **yet now hath he reconciled in the body of his flesh through death**, to present you holy and unblameable and unreproveable in his sight.

Colossians,
i. 14, 19-22.

There is one God, **and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all**, to be testified in due time.

1 Timothy,
ii. 5.

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his

Heb. i. 1-3.

glory, and the express image of his person, and upholding all things by the word of his power, **when he had by himself purged our sins**, sat down on the right hand of the Majesty on high.

Hebrews,
ii. 14-18,
iii. 1, 2.

Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life-time subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren; **that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people.** For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

Wherefore, holy brethren, partakers of the heavenly calling, consider **the Apostle and High priest of our profession, Christ Jesus**: who was faithful to him that appointed him, as also Moses was faithful in all his house.

Hebrews,
iv. 14-16,
v. 1-10.

Seeing that we have a **great High Priest**, that is passed into the heavens, Jesus the Son of God, let us hold our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

For every high priest taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honour unto himself, but he that is called of God, as was Aaron:

So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also in another place, Thou art a priest forever when after the order of Melchisedec. Who in the days of his flesh, he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him; **called of God an High Priest after the order of Melchisedec.**

Hebrews,
vi. 13-20.

When God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise.

For men verily swear by the greater: and an oath for confir-

mation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, **and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec.**

For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; **without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.**

Heb. vii.

Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: but he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better. And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him.

If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise **after the order of Melchisedec**, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: **for that after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life.** For he testifieth, Thou art a priest forever after the order of Melchisedec.

For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. And inasmuch as not without an oath he was made priest: (for those priests were made without

an oath ; but this with an oath, by him that said unto him, **The Lord swear, and will not repent, Thou art a priest forever after the order of Melchisedec :**) by so much was Jesus made a surety of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death : but this man, because he continueth ever, hath an **unchangeable priesthood.** Wherefore he is able also to save them to the uttermost that come unto God by him, **seeing he ever liveth to make intercession for them.**

For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens ; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's : **for this he did once, when he offered up himself.** For the law maketh men high priests which have infirmity ; but the word of the oath, which was since the law, maketh the Son, who is consecrated **forevermore.**

Heb. viii.

Now of the things which we have spoken this is the sum ; We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens ; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices : wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law ; who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle : for, See (saith he) that thou make all things according to the pattern shewed to thee in the mount.

But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah : not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt ; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord ; I will put my laws into their mind, and write them in their hearts : and I will be to them a God, and they shall be to me a people : and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord : for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away.

Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubins of glory shadowing the mercy-seat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself and for the errors of the people: the Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience: which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

Hebrews, ix.

But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover, he sprinkled with blood both

the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission.

It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, **now to appear in the presence of God for us**: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: **but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.**

And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Heb. x. 1-22.

For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. **For it is not possible that the blood of bulls and of goats should take away sins.** Wherefore, when he cometh into the world, he saith, **Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt-offerings and sacrifices for sin thou hast had no pleasure.** Then said I, **Lo, I come** (in the volume of the book it is written of me) **to do thy will, O God.** Above, when he said, **Sacrifice and offering and burnt-offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;** then said he, **Lo, I come to do thy will, O God.** **He taketh away the first, that he may establish the second.** By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins; but this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified.

Whereof the Holy Ghost also is a witness to us: for after that he had said before, **This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them; and their sins**

and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

Heb. xi. 4.

Ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard, entreated that the word should not be spoken to them any more: (for they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake:) but ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

Hebrews,
xii. 18-24.

We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

Hebrews,
xiii. 10-15.

Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name.

Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

1 Peter,
i. 1, 2.

Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was

1 Peter,
i. 18-20.

fore-ordained before the foundation of the world, but was manifest in these last times for you.

2 Peter, ii. 1.

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even **denying the Lord that bought them**, and bring upon themselves swift destruction.

1 John,
ii. 1, 2.

My little children, these things write I unto you, that ye sin not. And if any man sin, **we have an advocate with the Father**, Jesus Christ the righteous: **and he is the propitiation for our sins**: and not for ours only, but also for the sins of the whole world.

1 John,
iv. 10.

Herein is love, not that we loved God, but that he loved us, **and sent his son to be the propitiation for our sins**.

Rev. v. 6-12.

And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood **a Lamb as it had been slain**, having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth.

And he came and took the book out of the right hand of him that sat upon the throne.

And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: **for thou wast slain and hast redeemed us to God by thy blood** out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth.

And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, **Worthy is the Lamb that was slain** to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

Revelation,
vii. 9, 10.

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, **Salvation to our God which sitteth upon the throne, and unto the Lamb**.

XIII.

Office of the Holy Spirit.

And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, **My Spirit shall not always strive with man**, for that he also is flesh: yet his days shall be an hundred and twenty years.

Gen. vi. 1-3.

And the Lord spake unto Moses, saying, See, I have called by name Beza-leel the son of Uri, the son of Hur, of the tribe of Judah: **and I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship**, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones to set them, and in carving of timber, to work in all manner of workmanship. [For the tabernacle.]

Exodus,
xxx. 1-5.

And Moses went out, and told the people the words of the Lord, and gathered the seventy men of the elders of the people, and set them round about the tabernacle. And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: **and it came to pass, that when the spirit rested upon them, then prophesied, and did not cease.**

Numbers,
xi. 24-26.

But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: **and the spirit rested upon them**; and they were of them that were written, but went not out unto the tabernacle: **and they prophesied in the camp.**

And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes, **and the Spirit of God came upon him. And he took up his parable, and said**, Balaam the son of Beor hath said, and the man whose eyes are open hath said: he hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open: How goodly are thy tents, O Jacob, &c.

Numbers,
xxiv. 2-5.

And when the children of Israel cried unto the Lord, the Lord raised up a deliverer to the children of Israel, who delivered them, even Othniel the son of Kenaz, Caleb's younger brother. **And the**

Judges,
iii. 9, 10.

Spirit of the Lord came upon him, and he judged Israel, and went out to war : and the Lord delivered Chushan-rishathaim king of Mesopotamia into his hand ; and his hand prevailed against Chushan-rishathaim.

1 Samuel,
x. 5, 6, 10.

After that thou [i. e. Saul] shalt come to the hill of God, where is the garrison of the Philistines : and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp before them ; and they shall prophesy : **and the Spirit of the Lord will come upon thee, and thou shalt prophesy with them,** and shalt be turned into another man. . . . And when they came thither to the hill, behold, a company of prophets met him ; **and the Spirit of God came upon him, and he prophesied among them.**

1 Samuel,
xix. 20-23.

And Saul sent messengers to take David : and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, **the Spirit of God was upon the messengers of Saul, and they also prophesied.**

And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also. Then went he also to Ramah, and came to a great well that is in Sechu : and he asked and said, Where are Samuel and David ? And one said, Behold, they be at Naioth in Ramah. And he went thither to Naioth in Ramah : **and the Spirit of God was upon him also, and he went on, and prophesied,** until he came to Naioth in Ramah.

2 Samuel,
xxiii. 1-3.

David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, **The Spirit of the Lord spake by me, and his word was in my tongue.** The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just.

1 Chronicles,
xxviii. 11,
12, 19.

David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasures thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-seat, **and the pattern of all that he had by the spirit,** of the courts of the house of the Lord, and of all the chambers round about, of the treasures of the house of God, and of the treasures of the dedicated things. . . . **All this, said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern.**

2 Chronicles,
xv. 1, 2.

The Spirit of God came upon Azariah the son of Oded : and he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin ; The Lord is with you, while ye be with him : and if ye seek him, he will be found of you ; but if ye forsake him, he will forsake you.

The Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the Lord, that ye cannot prosper? because ye have forsaken the Lord, he hath also forsaken you.

2 Chronicles,
xxiv. 20.

Thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go. **Thou gavest also thy good spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst.**

Nehemiah,
ix. 19, 20.

There is a spirit in man: and the inspiration of the **Almighty giveth them understanding.**

Job, xxxii. 8.

Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and **uphold me with thy free spirit.** Then will I teach transgressors thy ways; and sinners shall be converted unto thee.

Ps. li. 10-13.

Wisdom crieth without; she uttereth her voice in the streets; she crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying, How long, ye simple ones, will ye love simplicity? and the scornors delight in their scorning, and fools hate knowledge? Turn you at my reproof: **behold, I will pour out my spirit unto you, I will make known my words unto you.**

Proverbs,
i. 20-23.

A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed. Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard, spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices; a fountain of gardens, a well of living waters, and streams from Lebanon.

Canticles,
iv. 12-16.

Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.

Is. xi. 1-3.

There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: **and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears.**

Though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: **and thine**

Isaiah,
xxx. 20, 21.

ears shall hear a word behind thee, saying, **This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.**

Isaiah,
xxxii. 13-17.

Upon the land of my people shall come up thorns and briers ; yea, upon all the houses of joy in the joyous city : because the palaces shall be forsaken ; the multitude of the city shall be left : the forts and towers shall be for dens forever, a joy of wild asses, a pasture of flocks ; **until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.** And the work of righteousness shall be peace ; and the effect of righteousness, quietness and assurance forever.

Is. xlv. 2-5.

Fear not, O Jacob, my servant ; and thou, Jesurun, whom I have chosen. **For I will pour water upon him that is thirsty, and floods upon the dry ground : I will pour my spirit upon thy seed, and my blessing upon thine offspring :** and they shall spring up as among the grass, as willows by the watercourses. One shall say, I am the Lord's ; and another shall call himself by the name of Jacob ; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel.

Is. lix. 19.

When the enemy shall come in like a flood, **the Spirit of the Lord shall lift up a standard against him.**

Ezek. xi. 5.

The Spirit of the Lord fell upon me, and said unto me, Speak : Thus saith the Lord ; Thus have ye said, O house of Israel ; for I know the things that come into your mind, every one of them.

Ezekiel,
xxxvi. 26-28.

A new heart also will I give you, and a new spirit will I put within you : and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. **And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.** And ye shall dwell in the land that I gave to your fathers ; and ye shall be my people, and I will be your God.

Ezekiel,
xxxvii. 1-14.

The hand of the Lord was upon me, and carried me out in **the spirit of the Lord,** and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about : and behold, there were very many in the open valley ; and lo, they were very dry. And he said unto me, Son of man, can these bones live ? and I answered, O Lord God, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones ; Behold, I will cause breath to enter into you, and ye shall live : and I will lay sinews upon you, and will

bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord.

So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, **Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live.** So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, **and shall put my Spirit in you, and ye shall live,** and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.

It shall come to pass that **I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:** and also upon the servants and upon the handmaids in those days will I pour out my spirit.

Joel,
ii. 28, 29.

Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God.

Micah,
iii. 7, 8.

But truly **I am full of power by the spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.**

This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, **but by my spirit,** saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace, unto it.

Zech. iv. 6-7.

They made their hearts as an adamant stone, lest they should hear the law, **and the words which the Lord of hosts hath sent in his Spirit by the former prophets:** therefore came a great wrath from the Lord of hosts. Therefore it is come to pass, that **as he cried,** and they would not hear; so they cried, and I would not hear, saith the Lord of hosts.

Zechariah,
vii. 12, 13.

Zechariah,
xii. 9, 10.

It shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. **And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications:** and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.

Luke,
i. 13-17.

The angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness, and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; **and he shall be filled with the Holy Ghost, even from his mother's womb.** And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

Luke,
i. 67, 68.

And his father Zacharias **was filled with the Holy Ghost, and prophesied,** saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people, &c.

Luke,
ii. 25-30.

And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. **And it was revealed unto him by the Holy Ghost,** that he should not see death, before he had seen the Lord's Christ.

And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation.

Mark, i. 6-8.

And John was clothed with camels' hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; and preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: **but he shall baptize you with the Holy Ghost.**

Matt. iii. 11.

I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: **he shall baptize you with the Holy Ghost, and with fire.**

Luke,
iii. 21-22.

Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

John,
i. 32-34.

And I saw, and bare record that this is the Son of God.

And Jesus being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil.

Luke, iv. 1, 2.

And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased. And immediately the Spirit driveth him into the wilderness. And he was there in the wilderness forty days tempted of Satan.

Mark,
i. 11-13.

Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the son of David? But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

Matthew,
xii. 22-23.

And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues: and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

Matthew,
x. 16-20.

But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.

When they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say.

Luke,
xii. 11-12.

There was a man of the Pharisees named Nicodemus, a ruler of the Jews; the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

John, iii. 1-8.

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

Jesus answered, Verily, verily, I say unto thee, **Except a man be born of water and of the Spirit**, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: **so is every one that is born of the Spirit.**

John,
xiv. 15-17.

If ye love me, keep my commandments: and I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

John,
xiv. 25, 26.

These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

John,
xv. 24-27.

If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning.

John,
xvi. 5-15.

Now I go my way to him that sent me, and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth: It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot hear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All

things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, **Receive ye the Holy Ghost.** Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

John,
xx. 21-23.

The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; **but ye shall be baptized with the Holy Ghost** not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. **But ye shall receive power after that the Holy Ghost is come upon you:** and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

Acts, i. 1-8.

And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) Men and brethren, this Scripture must needs have been fulfilled, **which the Holy Ghost by the mouth of David spake before concerning Judas,** which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, **Aeldama,** that is to say, The field of blood. **For it is written in the book of Psalms,** Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.

Acts,
i. 15-26.

When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. **And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.**

Acts, ii. 1-18.

And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that **every man heard them speak in his own language.** And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak, Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking, said, These men are full of new wine.

But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. **Unt this is that which was spoken by the prophet Joel, And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants, and on my hand-maidens, I will pour out in those days of my Spirit: and they shall prophesy.**

Acts,
iv. 23, 24,
31-33.

And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord. . . . And when they had prayed, the place was shaken where they were assembled together; **and they were all filled with the Holy Ghost, and they spake the word of God with boldness.** And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus; **and great grace was upon them all.**

Acts,
v. 29-32.

Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree; him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; **and so is also the Holy Ghost, whom God hath given to them that obey him.**

Acts, vi. 1-5.

In those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the He-

brews, because their widows were neglected in the daily ministration.

Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, **full of the Holy Ghost and wisdom**, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word.

And the saying pleased the whole multitude: and they chose Stephen, **a man full of faith and of the Holy Ghost**, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch.

And Stephen, full of faith and power, did great wonders and miracles among the people.

Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake. Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God. And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, and set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.

Then said the high priest, Are these things so?

And he said, Men, brethren, and fathers, hearken. This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was in the church in the wilderness with the angel that spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us: to whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt, saying unto Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him. And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness.

Ye stiff-necked, and uncircumcised in heart and ears, **ye do always resist the Holy Ghost: as your fathers did, so do**

Acts,
vi. 8-15,
vii. 1, 2,
37-42, 51-56.

pe. Which of the prophets have not your fathers persecuted ? and they have slain them which shewed before of the coming of the Just One ; of whom ye have been now the betrayers and murderers : who have received the law by the disposition of angels, and have not kept it.

When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, **being full of the Holy Ghost**, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

Acts,
viii. 26-29,
33, 39.

And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose, and went : and behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning ; and sitting in his chariot, reading Esaias the prophet. Then **the Spirit said unto Philip**, Go near and join thyself to this chariot. . . . And he commanded the chariot to stand still : and they went down both into the water, both Philip and the eunuch : and he baptized him. And when they were come up out of the water, **the Spirit of the Lord caught away Philip**, that the eunuch saw him no more.

Acts, ix. 31.

Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified : and walking in the fear of the Lord, and in the comfort of the **Holy Ghost**, were multiplied.

Acts,
x. 19-21.

While Peter thought on the vision, **the Spirit said unto him**, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing : for I have sent them.

Then Peter went down to the men which were sent unto him from Cornelius ; and said, Behold, I am he whom ye seek.

Acts,
x. 38, 44-48.

God anointed Jesus of Nazareth with the Holy Ghost and with power : who went about doing good, and healing all that were oppressed of the devil ; for God was with him. . . . While Peter yet spake these words, **the Holy Ghost fell on all them which heard the word**. And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. **For they heard them speak with tongues, and magnify God**. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we ? And he commanded them to be baptized in the name of the Lord.

And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them. But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying, I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me: upon the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And I heard a voice saying unto me, Arise, Peter; slay, and eat. But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. But the voice answered me again from heaven, What God hath cleansed, that call not thou common. And this was done three times: and all were drawn up again into heaven.

Acts,
xi. 2-18.

And behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me. **And the spirit bade me go with them, nothing doubting.** Moreover, these six brethren accompanied me, and we entered into the man's house: and he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words, whereby thou and all thy house shall be saved. And as I began to speak, **the Holy Ghost fell on them, as on us at the beginning.** Then remembered I the word of the Lord, how that he said, John indeed baptized with water; **but ye shall be baptized with the Holy Ghost.** Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God?

When they heard these things, they held their peace, and glorified God, saying, **Then hath God also to the Gentiles granted repentance unto life.**

Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. **For he was a good man, and full of the Holy Ghost and of faith:** and much people was added unto the Lord.

Acts,
xi. 22-24.

As they ministered to the Lord, and fasted, **the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them.** And when they had fasted and prayed, and laid their hands on them, they sent them away. So they being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they preached the word of God in the synagogues of the Jews.

Acts,
xiii. 2-5.

Acts,
xiii. 8-11.

But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. Then Saul, (who also is called Paul) **filled with the Holy Ghost**, set his eyes on him, and said, O full of all subtilty, and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

Acts, xiii. 52.

And the disciples were filled **with joy and with the Holy Ghost**.

Acts, xv. 7-9.

Peter rose up and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, **giving them the Holy Ghost, even as he did unto us**; and put no difference between us and them, purifying their hearts by faith.

Acts,
xv. 22-29.

Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: and they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment: it seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. **For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things**; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well.

Acts,
xvi. 6, 7.

Now when they had gone throughout Phrygia and the region of Galatia, **and were forbidden of the Holy Ghost to preach the word in Asia**; after they were come to Mysia, they assayed to go into Bithynia: **but the Spirit suffered them not**.

Acts,
xix. 1-6.

And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus; and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he

said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the **Holy Ghost came on them: and they spake with tongues, and prophesied.**

Behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the **Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me.**

Acts,
xx. 22, 23.

Take heed unto yourselves, and to all the flock **over the which the Holy Ghost hath made you overseers,** to feed the church of God, which he hath purchased with his own blood.

Acts, xx. 28.

Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden. And finding disciples, we tarried there seven days: who said to Paul **through the Spirit,** that he should not go up to Jerusalem.

Acts,
xxi. 3, 4,

And as we tarried there many days, there came down from Judea a certain prophet, named Agabus. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, **Thus saith the Holy Ghost,** So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

Acts,
xxi. 10, 11.

And some believed the things which were spoken, and some believed not. And when they agreed not among themselves, they departed, after that Paul had spoken one word, **Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying,** Go unto this people, and say, Hearing ye shall hear, and shall not understand: and seeing ye shall see, and not perceive.

Acts,
xxviii. 24-26.

Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (which he had promised afore by his prophets in the holy scriptures,) concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, **according to the spirit of holiness,** by the resurrection from the dead.

Rom. i. 1-4.

We glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed: **because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.**

Rom. v. 3-5.

There is therefore now no condemnation to them which are in Christ Jesus, **who walk not after the flesh, but after the Spirit.**

Romans,
viii. 1-17.

For the law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. **But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.** Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, ye are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, *Abba, Father.* The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

Romans,
viii. 22, 23.

We know that the whole creation groaneth and travaileth in pain together until now: and not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

Romans,
viii. 26, 27.

The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

Rom. ix. 1-3.

I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh.

Rom. xiv. 17.

The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

Rom. xv. 13.

Brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

Romans,
xv. 15, 16.

I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God: so that from Jerusalem, and round about unto Illyrium, I have fully preached the gospel of Christ.

Romans,
xv. 18, 19.

And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power: that your faith should not stand in the wisdom of men, but in the power of God.

1 Corinth.
ii. 1-14.

Howbeit, we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory; which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God: that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the tem-

1 Corinth.
iii. 16, 17.

ple of God, him shall God destroy ; for the temple of God is holy, which temple ye are.

1 Corinth.
vi. 10, 11.

Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you : but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, **and by the Spirit of our God.**

1 Cor. vi. 19.

Know ye not that **your body is the temple of the Holy Ghost which is in you, which ye have of God**, and ye are not your own ?

1 Corinth.
xii. 1-13.

Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man **speaking by the Spirit of God**, calleth Jesus accursed : and that **no man can say that Jesus is the Lord, but by the Holy Ghost.**

Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. **For to one is given by the Spirit the word of wisdom ; to another, the word of knowledge by the same Spirit ; to another, faith by the same Spirit ; to another, the gifts of healing by the same Spirit ; to another, the working of miracles ; to another, prophecy ; to another, discerning of spirits ; to another, divers kinds of tongues ; to another, the interpretation of tongues : but all these worketh that one and the self-same Spirit, dividing to every man severally as he will.** For as the body is one, and hath many members, and all the members of that one body, being many, are one body : so also is Christ. **For by one Spirit are we all baptized into one body**, whether we be Jews or Gentiles, whether we be bond or free ; and have been all made to drink into one Spirit.

2 Corinth.
i. 21, 22.

Now he which stablisheth us with you in Christ, and hath anointed us, is God : who hath also sealed us, **and given the earnest of the Spirit in our hearts.**

2 Cor. iii. 3.

Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, **written not with ink, but with the Spirit of the living God** : not in tables of stone, but in fleshy tables of the heart.

2 Corinth.
iii. 17, 18.

Now the Lord is that Spirit : and **where the Spirit of the Lord is, there is liberty.** But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as **by the Spirit of the Lord.**

He that hath wrought us for the self-same thing is God, **who also hath given unto us the earnest of the Spirit.** 2 Cor. v. 5.

The grace of the Lord Jesus Christ, and the love of God, **and the communion of the Holy Ghost,** be with you all. 2 Cor. xiii. 14.

O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, **Received ye the Spirit** by the works of the law, or by the hearing of faith? Are ye so foolish? **having begun in the Spirit,** are ye now made perfect by the flesh? Have ye suffered so many things in vain? if it be yet in vain. He therefore **that ministereth to you the Spirit,** and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith. Gal. iii. 1-5.

And because ye are sons, **God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.** Wherefore thou art no more a servant, but a son. Gal. iv. 6, 7.

Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that **was born after the Spirit,** even so it is now. Galatians, iv. 28, 29.

Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we **through the Spirit** wait for the hope of righteousness by faith. Gal. v. 4, 5.

This I say then, **Walk in the Spirit, and ye shall not fulfil the lust of the flesh.** For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would. But if **ye be led of the Spirit,** ye are not under the law. Galatians, v. 16-26.

Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. **But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance:** against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts. **If we live in the Spirit, let us also walk in the Spirit.** Let us not be desirous of vain-glory, provoking one another, envying one another.

He that soweth to his flesh, shall of the flesh reap corruption: but **he that soweth to the Spirit shall of the Spirit reap life everlasting.** Gal. vi. 8.

That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word Eph. i. 12-14.

of truth, the gospel of your salvation : in whom also after that ye believed, **ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.**

Ephesians,
ii. 13, 18-22.

Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. . . . **For through him we both have access by one Spirit unto the Father.**

Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God ; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone ; in whom all the building fitly framed together, groweth unto an holy temple in the Lord : in whom ye also are builded together, for an habitation of God **through the Spirit.**

Ephesians,
iii. 1-5,
14-19.

For this cause, I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward : how that by revelation he made known unto me the mystery, as I wrote afore in few words : whereby, when ye read, ye may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men, **as it is now revealed unto his holy apostles and prophets by the Spirit.** For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, **to be strengthened with might by his Spirit in the inner man ;** that Christ may dwell in your hearts by faith ; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height ; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

Eph. iv. 30.

Grieve not the holy Spirit of God, whereby ye are sealed **unto the day of redemption.**

Eph. v. 9.

The fruit of the Spirit is **in all goodness, and righteousness, and truth.**

Ephesians,
v. 18, 19.

Be not drunk with wine, wherein is excess ; **but be filled with the Spirit ;** speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord.

Ephesians,
vi. 11, 17, 18.

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. Take the helmet of salvation, **and the sword of the Spirit, which is the word of God ;** praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

What then? notwithstanding, every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice. For I know that this shall turn to my salvation through your prayer, **and the supply of the Spirit of Jesus Christ**, according to my earnest expectation, and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also, Christ shall be magnified in my body, whether it be by life, or by death.

Phil. i. 18-20.

If there be therefore any consolation in Christ, if any comfort of love, **if any fellowship of the Spirit**, if any bowels and mercies, fulfil ye my joy.

Phil. ii. 1, 2.

Epaphras our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us **your love in the Spirit**.

Col. i. 7, 8.

Our gospel came not unto you in word only, **but also in power, and in the Holy Ghost, and in much assurance**; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, **with joy of the Holy Ghost**.

1 Thessalon. i. 5, 6.

For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, **despiseth not man, but God, who hath also given unto us his holy Spirit**.

1 Thessalon. iv. 7, 8.

Quench not the Spirit.

1 Thess. v. 19.

We are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, **through sanctification of the Spirit**, and belief of the truth.

2 Thessalon. ii. 13, 14.

Without controversy, great is the mystery of godliness: God was manifest in the flesh, **justified in the Spirit**, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

1 Tim. iii. 16.

Now **the Spirit speaketh expressly**, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.

1 Tim. iv. 1.

Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. **That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.**

2 Timothy, i. 13, 14.

After that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, **and renewing of the Holy Ghost**; which he shed on us abundantly through Jesus Christ our Saviour.

Titus, iii. 4-7.

Heb. ii. 3, 4.

How shall we escape, if we neglect so great salvation ; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him ; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the **Holy Ghost**, according to his own will ?

Heb. iii. 7, 8.

Wherefore as the **Holy Ghost** saith, To-day if ye will hear his voice, harden not your hearts.

Heb. vi. 4-6.

It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the **Holy Ghost**, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance.

Hebrews,
viii. 10, 13,
ix. 1, 6-8.

This is the covenant that I will make with the house of Israel, after those days, saith the Lord ; **I will put my laws into their mind, and write them in their hearts** : and I will be to them a God, and they shall be to me a people. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away.

Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God : but into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people : **the Holy Ghost this signifying**, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing.

Hebrews,
x. 14-16.

By one offering he hath perfected forever them that are sanctified. **Whereof the Holy Ghost also is a witness to us** : for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord ; I will put my laws into their hearts, and in their minds will I write them.

Hebrews,
x. 28, 29.

He that despised Moses' law died without mercy under two or three witnesses : of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the **Spirit of grace** ?

1 Peter, i. 1, 2.

Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, **through sanctification of the Spirit**, unto obedience and sprinkling of the blood of Jesus Christ.

1 Peter,
i. 10-12.

Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you : searching what, or what manner of time **the Spirit of Christ**

which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the holy Ghost sent down from heaven : which things the angels desire to look into.

Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently : being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.

1 Peter,
i. 22, 23.

We have a more sure word of prophecy ; wherein unto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts : knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man ; but holy men of God spake as they were moved by the holy Ghost.

2 Peter,
i. 19-21.

These things have I written unto you concerning them that seduce you. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you : but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

1 John,
ii. 26, 27.

He that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

1 John,
iii. 24.

Beloved, believe not every spirit, but try the spirits whether they are of God : because many false prophets are gone out into the world. Hereby know ye the Spirit of God : Every spirit that confesseth that Jesus Christ is come in the flesh, is of God : and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God. And this is that spirit of antichrist, whereof ye have heard that it should come ; and even now already is it in the world. Ye are of God, little children, and have overcome them : because greater is he that is in you, than he that is in the world. They are of the world : therefore speak they of the world, and the world heareth them. We are of God. He that knoweth God, heareth us ; he that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of error. . . . If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen, and do testify, that the Father sent the Son to be the Saviour of the world.

1 John,
iv. 1-6, 12-14.

1 John,
v. 5-9.

Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. **And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost:** and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

Jude, 17-21.

Beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, **having not the Spirit.** But ye, beloved, building up yourselves on your most holy faith, **praying in the Holy Ghost,** keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

Revelation,
i. 9-11, ii. 7.

I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. **I was in the Spirit on the Lord's day,** and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. . . . He that hath an ear, let him hear **what the Spirit saith unto the churches.**

Rev. iv. 1, 2.

After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was **in the spirit:** and, behold, a throne was set in heaven, and one sat on the throne. . . . , .

Rev. xiv. 13.

And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, **saith the Spirit,** that they may rest from their labours; and their works do follow them.

Rev. xxii. 17.

And the Spirit and the bride say, Come.

XIV.

Man's Freedom.

THE Lord God took the man, and put him into the garden of Eden, to dress it, and to keep it. And the Lord God **commanded** the man, saying, Of every tree of the garden thou mayest freely eat : but of the tree of the knowledge of good and evil **thou shalt not eat of it** : for in the day that thou eatest thereof thou shalt surely die.

Genesis,
ii. 15-17.

Now the serpent was more subtle than any beast of the field which the Lord God had made : and he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden ? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden : but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die : for God doth know, that in the day ye eat thereof, then your eyes shall be opened ; and ye shall be as gods, knowing good and evil.

Gen. iii. 1-13.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise ; she took of the fruit thereof, and did eat ; and gave also unto her husband with her, and he did eat. And the eyes of them both were opened, and they knew that they were naked : and they sewed fig-leaves together, and made themselves aprons.

And they heard the voice of the Lord God walking in the garden in the cool of the day : and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou ? And he said, I heard thy voice in the garden ; and I was afraid, because I was naked ; and I hid myself. And he said, Who told thee that thou wast naked ? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat ? And the man said, The woman whom thou gavest to be with me, **she gave me of the tree, and I did eat.** And the Lord God said unto the woman, What is this that thou hast done ? And the woman said, **The serpent beguiled me, and I did eat.**

The Lord said unto Cain, **Why art thou wroth ? and why is**

Gen. iv. 6, 7.

thy countenance fallen? If thou doest well, shalt thou not be accepted? **and if thou doest not well, sin lieth at the door.**

Exodus,
vii. 14-16.

And the Lord said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go. Get thee unto Pharaoh in the morning; lo, he goeth out unto the water, and thou shalt stand by the river's brink against he come: and the rod which was turned to a serpent shalt thou take in thine hand. And thou shalt say unto him, The Lord God of the Hebrews hath sent me unto thee, saying, **Let my people go**, that they may serve me in the wilderness: **and behold, hitherto thou wouldst not hear.**

Exodus,
viii. 1, 2, 15.

And the Lord spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the Lord, Let my people go that they may serve me. **And if thou refuse to let them go, behold, I will smite all thy borders with frogs.**

But when Pharaoh saw that there was respite, **he hardened his heart, and hearkened not unto them;** as the Lord had said.

Exodus,
viii. 20, 21.

And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the Lord, Let my people go, that they may serve me; else, **if thou wilt not let my people go**, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses.

Ex. ix. 1-3.

Then the Lord said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me. **For if thou refuse to let them go, and wilt hold them still**, behold, the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain.

Exodus,
ix. 27, 28, 34,
35.

And Pharaoh sent and called for Moses and Aaron, and said unto them, **I have sinned this time: the Lord is righteous, and I and my people are wicked.** Entreat the Lord (for it is enough) that there be no more mighty thunderings and hail; **and I will let you go**, and ye shall stay no longer. And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, **and hardened his heart**, he and his servants. And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the Lord had spoken by Moses.

Ex. x. 3, 4.

And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the Lord God of the Hebrews, **How long wilt thou refuse to humble thyself before me?** Let my people go, that they may serve me. Else, if thou refuse to let my people go, behold, to-morrow will I bring the locusts into thy coast.

And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, **Lest peradventure the people repent when they see war, and they return to Egypt.**

Ex. xiii. 17.

And when they [the children of Israel] came to Marah, . . . there he made for them a statute and an ordinance, and there he proved them, and said, **If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that heal-eth thee.**

Exodus,
xv. 25, 26,
26.

And the Lord said unto Moses, Go, get thee down: for thy people, which thou broughtest out of the land of Egypt, **have corrupted themselves**: they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.

Exodus,
xxxii. 7-9.

And the Lord said unto Moses, **I have seen this people, and behold, it is a stiff-necked people.**

If ye walk in my statutes and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

Leviticus,
xxvi. 3, 4,
14-22.

But if ye will not hearken unto me, and will not do all these commandments: and if ye shall despise my statutes, or if your soul abhor my judgments, **so that ye will not do all my commandments, but that ye break my covenant:** I also will do this unto you, I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain; for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you, and ye shall flee when none pursueth you.

And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass; and your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

And if ye walk contrary unto me, and will not hearken unto me, I will bring seven times more plagues upon you according to your sins. I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number, and your highways shall be desolate.

And if **ye will not be reformed by me by these things, but will walk contrary unto me** : then will I also walk contrary unto you, and will punish you yet seven times for your sins. And I will bring a sword upon you, that shall avenge the quarrel of my covenant : and when ye are gathered together within your cities, I will send the pestilence among you : and ye shall be delivered into the hand of the enemy. And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight : and ye shall eat and not be satisfied.

And if ye will not for all this hearken unto me, but walk contrary unto me ; then I will walk contrary unto you also in fury ; and I, even I, will chastise you seven times for your sins.

Deuteron.
i. 42-44.

And the Lord said unto me, Say unto them, Go not up, neither fight ; for I am not among you ; lest ye be smitten before your enemies. So I spake unto you ; **and ye would not hear**, but rebelled against the commandment of the Lord, and went **presumptuously** up into the hill. And the Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do.

Deut. iv. 9.

Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life : but teach them thy sons, and thy sons' sons.

Deuteron.
iv. 25-29.

When thou shalt beget children, and children's children, and ye shall have remained long in the land, **and shall corrupt yourselves**, and make a graven image, or the likeness of anything, and shall do evil in the sight of the Lord thy God, to provoke him to anger ; **I call heaven and earth to witness against you this day**, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it ; ye shall not prolong your days upon it, but shall utterly be destroyed. And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

But if from thence thou shalt seek the Lord thy God, thou shalt find him, **if thou seek him with all thy heart, and with all thy soul**.

Deuteron.
v. 1-4, 6, 7.

And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them.

The Lord our God **made a covenant with us** in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The Lord talked with you face to face in the mount out of the midst of the fire, . . .

saying, I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage. **Thou shalt have none other gods before me, &c.**

And the Lord heard the voice of your words, when ye spake unto me; and the Lord said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken. **O that there were such an heart in them,** that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever!

Deuteron.
v. 28, 29.

Hear, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey.

Deut. vi. 3-5.

Hear, O Israel: the Lord our God is one Lord: **and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.**

All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the Lord swore unto your fathers. And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, **and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments, or no.**

Deuteron.
viii. 1, 2.

It shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, **I testify against you this day** that ye shall surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish; **because ye would not be obedient unto the voice of the Lord your God.**

Deuteron.
viii. 19, 20.

Behold, I set before you this day a blessing and a curse: a blessing, if ye obey the commandments of the Lord your God which I command you this day; and a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods which ye have not known.

Deuteron.
xi. 26-28.

This commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

Deuteron.
xxx. 11-20.

See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love

the Lord thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live and multiply : and the Lord thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them ; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it. **I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing : therefore choose life, that both thou and thy seed may live :** that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him (for he is thy life, and the length of thy days) that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

Joshua,
xxiii. 11.

Take good heed therefore unto yourselves, that ye love the Lord your God.

Joshua,
xxiv. 1, 2,
14-25.

And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers ; and they presented themselves before God. And Joshua said unto all the people, Thus saith the Lord God of Israel, ... Now therefore fear the Lord, and serve him in sincerity and in truth ; and put away the gods which your fathers served on the other side of the flood, and in Egypt ; and serve ye the Lord. **And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve,** whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites in whose land ye dwell : **but as for me and my house, we will serve the Lord.**

And the people answered, and said, God forbid that we should forsake the Lord, to serve other gods ; for the Lord our God, he it is that brought us up, and our fathers, out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed : and the Lord drove out from before us all the people, even the Amorites which dwelt in the land : **therefore will we also serve the Lord ;** for he is our God.

And Joshua said unto the people, Ye cannot serve the Lord : for he is an holy God : he is a jealous God ; he will not forgive your transgressions, nor your sins. If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.

And the people said unto Joshua, **Nay ; but we will serve the Lord.**

And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the Lord, to serve him. And they said, **We are witnesses.** Now therefore put away (said he) the strange gods which are among you, and incline your heart unto the Lord God of Israel. And the people said unto Joshua, The Lord our God will we serve, and his voice will we obey. So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

The thing displeased Samuel, when they said, Give us a king to judge us: and Samuel prayed unto the Lord. And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, **but they have rejected me**, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

1 Samuel,
viii. 6-8.

Behold the king whom ye have chosen, and whom ye have desired! and behold, the Lord hath set a king over you. **If ye will fear the Lord, and serve him, and obey his voice, and not rebel** against the commandment of the Lord, then shall both ye, and also the king that reigneth over you, continue following the Lord your God. But if ye will not obey the voice of the Lord, but rebel against the commandment of the Lord, then shall the hand of the Lord be against you, as it was against your fathers.

1 Samuel,
xii. 13-15.

And Samuel said unto the people, Fear not: ye have done all this wickedness: **yet turn not aside from following the Lord, but serve the Lord with all your heart; and turn ye not aside:** for then should ye go after vain things, which cannot profit nor deliver; for they are vain. For the Lord will not forsake his people for his great name's sake: because it hath pleased the Lord to make you his people. Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way: only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you. But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

1 Samuel,
xii. 20-25.

And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, ... I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days. **And if thou wilt walk in my ways,** to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

1 Kings,
iii. 10, 11,
13, 14.

The word of the Lord came to Solomon, saying, Concerning this house which thou art in building, **if thou wilt walk in my**

1 Kings,
vi. 11, 12.

statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father.

1 Kings,
ix. 1-7.

It came to pass, when Solomon had finished the building of the house of the Lord, and the king's house, and all Solomon's desire which he was pleased to do, that the Lord appeared to Solomon the second time, as he had appeared unto him at Gibeon. And the Lord said unto him, I have heard thy prayer and thy supplication that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there forever; and mine eyes and mine heart shall be there perpetually. And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes, and my judgments: then I will establish the throne of thy kingdom upon Israel forever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel. But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them: then will I cut off Israel out of the land which I have given them.

1 Kings,
xviii. 21.

And Elijah came unto all the people, and said, **How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him.** And the people answered him not a word.

1 Kings,
xxi. 20, 25.

And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the Lord.

But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up.

2 Kings,
xvii. 12-16.

They served idols, whereof the Lord had said unto them, Ye shall not do this thing. Yet the Lord testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments, and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets. Notwithstanding, they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the Lord their God. And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the Lord had charged them, that they should not do like them. And they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal.

And like unto him [Josiah] was there no king before him, **that turned to the Lord with all his heart, and with all his soul, and with all his might**, according to all the law of Moses; neither after him arose there any like him.

2 Kings,
xxiii. 25.

Thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: **if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever.**

1 Chronicles,
xxviii. 9.

Now therefore, O Lord God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel; **yet so that thy children take heed to their way to walk in my law**, as thou hast walked before me.

2 Chronicles,
vi. 16.

And he [Rehoboam] did evil, **because he prepared not his heart to seek the Lord.**

2 Chronicles,
xii. 14.

And the Spirit of God came upon Azariah the son of Oded: and he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; **The Lord is with you, while ye be with him**; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.

2 Chronicles,
xv. 1, 2.

Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them. And they left the house of the Lord God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass. **Yet he sent prophets to them, to bring them again unto the Lord; and they testified against them: but they would not give ear.** And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the Lord, that ye cannot prosper? because ye have forsaken the Lord, he hath also forsaken you.

2 Chronicles,
xxiv. 17-20.

In the business of the ambassadors of the princes of Babylon, who sent unto him [Hezekiah] to inquire of the wonder that was done in the land, **God left him, to try him, that he might know all that was in his heart.**

2 Chronicles,
xxxii. 31.

All the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers **sent to them by his messengers, rising up betimes and sending**; because he had compassion on his people, and on his dwelling-place: **but they mocked the messengers of God, and despised his words, and misused his prophets**, until the wrath of the Lord arose against his people, till there was no remedy.

2 Chronicles,
xxxvi. 14-16.

Nehemiah,
ix. 13-17,
26-30.

Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: and madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant: and gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst sworn to give them. But they and our fathers dealt proudly, and **hardened their necks, and hearkened not to thy commandments, and refused to obey**, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not. . . . Nevertheless, they were disobedient, and **rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee**, and they wrought great provocations. Therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardest them from heaven; and according to thy manifold mercies thou gavest them saviours, who saved them out of the hand of their enemies. But after they had rest, they did evil again before thee: therefore ledest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned and cried unto thee, thou heardest them from heaven; and many times didst thou deliver them according to thy mercies; and testifiedst against them, that thou mightest bring them again unto thy law: **yet then dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments**, (which if a man do, he shall live in them;) **and withdrew the shoulder, and hardened their neck, and would not hear**. Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets: **yet would they not give ear**: therefore gavest thou them into the hand of the people of the lands.

Job, xxiv. 13.

They are of those that **rebel against the light**: they know not the ways thereof, nor abide in the paths thereof.

Job,
xxxvi. 10-12.

He openeth their ear to discipline, and **commandeth that they return from iniquity**. If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures. But if they obey not, they shall perish by the sword, and they shall die without knowledge.

Job,
xxxvi. 21.

Take heed, regard not iniquity: for this **hast thou chosen** rather than affliction.

Psalms x. 4.

The wicked, through the pride of his countenance, **will not seek after God**: God is not in all his thoughts.

The Lord rewarded me according to my righteousness ; according to the cleanness of my hands hath he recompensed me. For I have kept the ways of the Lord, and have not wickedly departed from my God. For all his judgments were before me, and **I did not put away his statutes from me.** I was also upright before him, and **I kept myself from mine iniquity.**

Psalm
xviii. 20-23.

When thou saidst, Seek ye my face ; **my heart said unto thee, Thy face, Lord, will I seek.**

Ps. xxvii. 8.

Unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth ? **seeing thou hatest instruction, and castest my words behind thee.**

Ps. l. 16, 17.

Whoso offereth praise glorifieth me : and **to him that ordereth his conversation aright** will I shew the salvation of God.

Psalm l. 23.

The wicked are estranged from the womb : they go astray as soon as they be born, speaking lies. Their poison is like the poison of a serpent : **they are like the deaf adder that stoppeth her ear ; which will not hearken to the voice of charmers, charming never so wisely.**

Ps. lviii. 3-5.

That they might set their hope in God, and not forget the works of God, but keep his commandments : and might not be as their fathers, **a stubborn and rebellious generation ; a generation that set not their heart aright,** and whose spirit was not steadfast with God. The children of Ephraim, being armed, and carrying bows, turned back in the day of battle. **They kept not the covenant of God, and refused to walk in his law ; and forgat his works, and his wonders that he had shewed them.**

Psalm
lxxviii. 7-11.

Hear, O my people, and I will testify unto thee : O Israel, **if thou wilt hearken unto me ;** there shall no strange god be in thee ; neither shalt thou worship any strange god. I am the Lord thy God which brought thee out of the land of Egypt : **open thy mouth wide, and I will fill it.**

Psalm
lxxx. 8-14.

But my people would not hearken to my voice ; and Israel **would none of me.** So **I gave them up unto their own hearts' lust : and they walked in their own counsels.** Oh that my people had hearkened unto me, and Israel had walked in my ways ! I should soon have subdued their enemies, and turned my hand against their adversaries.

To-day if **he will hear his voice, harden not your heart,** as in the provocation, and as in the day of temptation in the wilderness : when your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with this generation.

Ps. xc. 7-10.

Yea, they sacrificed their sons and their daughters unto devils, and shed innocent blood, even the blood of their sons and of their

Psalm
cvi. 37-39.

daughters, whom they sacrificed unto the idols of Canaan : and the land was polluted with blood. Thus were they defiled with their own works, and went a whoring with their own inventions.

Ps. cxix. 4, 5.

Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes !

Psalm
cxix. 30-32.

I have **chosen** the way of truth : thy judgments have I laid before me. **I have stuck unto thy testimonies :** O Lord, put me not to shame. I will run the way of thy commandments, when thou shalt enlarge my heart.

Psalm
cxix.
115-117.

Depart from me, ye evil-doers : for **I will keep the commandments of my God.** Uphold me according unto thy word, that I may live : and let me not be ashamed of my hope. Hold thou me up, and I shall be safe : and I will have respect unto thy statutes continually.

Prov. i. 10.

My son, if sinners entice thee, **consent thou not.**

Proverbs,
i. 20-33.

Wisdom crieth without ; she uttereth her voice in the streets : she crieth in the chief place of concourse, in the openings of the gates : in the city she uttereth her words, saying, How long, ye simple ones, will ye love simplicity ? and the scornors delight in their scorning, and fools hate knowledge ? **Turn you at my reproof :** behold, I will pour out my spirit unto you, I will make known my words unto you.

Because I have called **and ye refused ;** I have stretched out my hand, and no man regarded ; **but ye have set at nought all my counsel, and would none of my reproof :** I also will laugh at your calamity : I will mock when your fear cometh ; when your fear cometh as desolation, and your destruction cometh as a whirlwind ; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer ; they shall seek me early, but they shall not find me ; for that they hated knowledge, and **did not choose** the fear of the Lord : they would none of my counsel : they despised all my reproof. Therefore shall they eat **of the fruit of their own way, and be filled with their own devices.** For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

Prov. ii. 1-5.

My son, **if thou wilt receive my words,** and hide my commandments with thee ; so that thou incline thine ear unto wisdom, and apply thine heart to understanding ; yea, **if thou criest after knowledge, and liftest up thy voice for understanding ;** if thou seekest her as silver, and searchest for her as for hid treasures ; then shalt thou understand the fear of the Lord, and find the knowledge of God.

Proverbs,
iv. 23-27.

Keep thy heart with all diligence ; for out of it are the issues of life. Put away from thee a froward mouth, and perverse

lips put far from thee. Let thine eyes look right on, and let thine eye-lids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. **Turn not to the right hand nor to the left: remove thy foot from evil.**

Doth not wisdom cry? and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors: **Unto you, O men, I call; and my voice is to the sons of man. O ye simple, understand wisdom: and ye fools, be ye of an understanding heart.**

Proverbs,
viii. 1-5.

Now therefore **harken unto me, O ye children:** for blessed are they that keep my ways. Hear instruction, and be wise, and **refuse it not.** Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the Lord. But he that sinneth against me **wrongeth his own soul:** all they that hate me love death.

Proverbs,
viii. 32-36.

Wisdom hath builded her house, she hath hewn out her seven pillars: she hath killed her beasts; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens: she crieth upon the highest places of the city, **Whoso is simple, let him turn in hither:** as for him that wanteth understanding, she saith to him, **Come, eat of my bread, and drink of the wine which I have mingled.** Forsake the foolish, and live; and go in the way of understanding.

Prov. ix. 1-6.

If thou be wise, thou shalt be wise for thyself: but if thou scornest, **thou alone shall bear it.**

Prov. ix. 12.

Wherefore is there **a price in the hand of a fool to get wisdom,** seeing he hath no heart to it?

Proverbs,
xvii. 16.

The foolishness of man **perverteth his way:** and his heart fretteth against the Lord.

Prov. xix. 3.

Buy the truth, and sell it not; also wisdom, and instruction, and understanding.

Proverbs,
xxiii. 23.

My son, **give me thine heart,** and let thine eyes observe my ways.

Proverbs,
xxiii. 26.

He that **turneth away his ear from hearing the law,** even his prayer shall be abomination.

Proverbs,
xxviii. 9.

Whoso walketh uprightly shall be saved; but he that is **perverse in his ways** shall fall at once.

Proverbs,
xxviii. 18.

He that, being often reprov'd, **hardeneth his neck,** shall suddenly be destroyed, and that without remedy.

Proverbs,
xxix. 1.

Lo, this only have I found, that God hath made man upright; **but they have sought out many inventions.**

Ecc. vii. 29.

Ecc. viii. 11.

Because sentence against an evil work is not executed speedily, **therefore the heart of the sons of men is fully set in them to do evil.**

Ecc. xi. 9.

Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, **and walk in the ways of thine heart, and in the sight of thine eyes:** but know thou, that for all these things God will bring thee into judgment.

Ecc. xii. 1.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.

Isaiah,
i. 4, 16-20.

Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters! they have **forsaken the Lord,** they have provoked the Holy One of Israel unto anger, they are gone away backward.

Wash you, make you clean: put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it.

Isaiah, ii. 5.

O house of Jacob, **come ye,** and let us walk in the light of the Lord.

Isaiah, iii. 9.

The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Wo unto their soul! **for they have rewarded evil unto themselves.**

Is. v. 1-7.

Now will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein: **and he looked that it should bring forth grapes, and it brought forth wild grapes.**

And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: and I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the men of

Judah his pleasant plant : and he looked for judgment, but behold oppression ; for righteousness, but behold a cry.

Let favour be shewed to the wicked, yet will he not learn righteousness : in the land of uprightness will he deal unjustly, **and will not behold** the majesty of the Lord. Lord, when thy hand is lifted up, **they will not see** : but they shall see, and be ashamed for their envy at the people ; yea, the fire of thine enemies shall devour them.

Isaiah,
xxvi. 10, 11.

Let him take hold of my strength, that he may make peace with me, and he shall make peace with me.

Is. xxvii. 5.

Now go, write it before them in a table, and note it in a book, that it may be for the time to come forever and ever : that this is a rebellious people, lying children, **children that will not hear the law of the Lord** : which say to the seers, See not ; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits : get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

Is. xxx. 8-16.

Wherefore thus saith the Holy One of Israel, Because ye **despise this word**, and trust in oppression and perverseness, and stay thereon : therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. And he shall break it as the breaking of the potters' vessel that is broken in pieces ; he shall not spare : so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit. For thus saith the Lord God, the Holy One of Israel ; In returning and rest shall ye be saved ; in quietness and in confidence shall be your strength : **and ye would not. But ye said, No ; for we will flee upon horses** ; therefore shall ye flee : and, **We will ride upon the swift** ; therefore shall they that pursue you be swift.

Who gave Jacob for a spoil, and Israel to the robbers ? did not the Lord, he against whom we have sinned ? **for they would not walk in his ways**, neither were they obedient unto his law. Therefore he hath poured upon him the fury of his anger, and the strength of battle : and it hath set him on fire round about, yet he knew not ; and it burned him, yet he laid it not to heart.

Isaiah,
xlii. 24, 25.

He feedeth on ashes : a **deceived heart hath turned him aside**, that he cannot deliver his soul, nor say, Is there not a lie in my right hand ?

Is. xliv. 20.

I have not spoken in secret, in a dark place of the earth : **I said not unto the seed of Jacob, Seek ye me in vain** : I the Lord speak righteousness, I declare things that are right.

Is. xlv. 19.

Look unto me, and be ye saved, all the ends of the earth : for I am God, and there is none else.

Is. xlv. 22.

Isaiah,
xlvi. 17, 18.

Thus saith the Lord, thy Redeemer, the Holy One of Israel ; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. **¶** *that thou hadst hearkened to my commandments!* then had thy peace been as a river, and thy righteousness as the waves of the sea.

Is. lv. 1-3.

Go, every one that thirsteth, come ye to the waters, and he that hath no money ; come ye, buy, and eat ; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread ? and your labour for that which satisfieth not ? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. **Incline your ear, and come unto me :** hear, and your soul shall live ; and I will make an everlasting covenant with you, even the sure mercies of David.

Is. lv. 6, 7.

Seek ye the Lord while he may be found, call ye upon him while he is near : let the wicked forsake his way, and the unrighteous man his thoughts : and let him return unto the Lord, and he will have mercy upon him ; and to our God, for he will abundantly pardon.

Is. lxx. 2, 3.

I have spread out my hands all the day unto a rebellious people, **which walketh in a way that was not good, after their own thoughts ;** a people that provoketh me to anger continually to my face.

Is. lxx. 12.

Therefore will I number you to the sword, and ye shall all bow down to the slaughter : **because when I called, ye did not answer ;** when I spake, ye did not hear ; but did evil before mine eyes, and **did choose that wherein I delighted not.**

Is. lxxvi. 3, 4.

Yea, then have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them ; because when I called, none did answer ; when I spake, they did not hear : but they did evil before mine eyes, and **chose that in which I delighted not.**

Jer. ii. 9-14.

I will yet plead with you, saith the Lord, and with your children's children will I plead. For pass over the isles of Chittim, and see ; and send unto Kedar, and consider diligently, and see if there be such a thing. **Hath a nation changed their gods, which are yet no gods ? but my people have changed their glory for that which doth not profit.** Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils ; **they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.** Is Israel a servant ? is he a home-born slave ? why is he spoiled ?

Jer. ii. 17.

Hast thou not **procured this unto thyself,** in that thou hast forsaken the Lord thy God, when he led thee by the way ?

Jer. ii. 21.

I had planted thee a noble vine, wholly a right seed :

how then art thou turned into the degenerate plant of a strange vine unto me?

Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the Lord.

Jeremiah,
iii. 20-22.

A voice was heard upon the high places, weeping and supplications of the children of Israel: for **they have perverted their way**, and they have forgotten the Lord their God. **Return**, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the Lord our God.

O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?

Jer. iv. 14.

O Lord, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, but **they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.**

Jer. v. 3-5.

Therefore I said, Surely these are poor; they are foolish: for they know not the way of the Lord, nor the judgment of their God. I will get me unto the great men, and will speak unto them; for they have known the way of the Lord, and the judgment of their God: **but these have altogether broken the yoke, and burst the bonds.**

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. **But they said, We will not walk therein.** Also I set watchmen over you, saying, Harken to the sound of the trumpet. **But they said, We will not hearken.**

Jeremiah,
vi. 16-19.

Therefore hear, ye nations, and know, O congregation, what is among them. Hear, O earth: Behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, **but rejected it.**

This thing commanded I them, saying, **Obey my voice**, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. **But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart**, and went backward, and not forward. Since the day that your fathers came forth out of the land of Egypt unto this day, I have even sent unto you all my servants the prophets, **daily rising up early and sending them: yet they hearkened not unto me, nor inclined their ear, but hardened their neck:** they did worse than their fathers. Therefore thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee.

Jeremiah,
vii. 23-27.

Why is this people of Jerusalem slidden back by a perpetual

Jer. viii. 5, 6.

backsliding? **then hold fast deceit**, they refuse to return. I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done? **every one turned to his course, as the horse rusheth into the battle.**

Jer. viii. 22. **Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?**

Jer. ix. 6. Thine habitation is in the midst of deceit; through deceit they **refuse to know me**, saith the Lord.

Jer. xi. 9, 10. The Lord said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem. They are turned back to the iniquities of their forefathers, **which refused to hear my words**; and they went after other gods to serve them: the house of Israel and the house of Judah **have broken my covenant** which I made with their fathers.

Jer. xlii. 27. Wo unto thee, O Jerusalem! **wilt thou not be made clean?** when shall it once be?

Jer. xvii. 23. They obeyed not, neither inclined their ear, but **made their neck stiff, that they might not hear, nor receive instruction.**

Jeremiah, xviii. 11-14. Go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the Lord; Behold, I frame evil against you, and devise a device against you: **return ye now every one from his evil way, and make your ways and your doings good.** And they said, **There is no hope**: but we will walk after our own devices, and we will every one do the imagination of his evil heart.

Therefore thus saith the Lord; Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done a very horrible thing. Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken?

Jer. xix. 15. Thus saith the Lord of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, **because they have hardened their necks, that they might not hear my words.**

Jer. xxii. 21. I spake unto thee in thy prosperity; **but thou saidst, I will not hear.** This hath been thy manner from thy youth, that thou obeyedst not my voice.

Jeremiah, xxvi. 1-3. In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word from the Lord, saying, Thus saith the Lord; Stand in the court of the Lord's house, and speak unto all the cities of Judah, which come to worship in the Lord's house, all the words that I command thee to speak unto them; diminish not a word: **if so be they will hearken**, and turn every man

from his evil way, that I may repent me of the evil, which I purpose to do unto them because of the evil of their doings.

Therefore now **amend your ways and your doings**, and obey the voice of the Lord your God; and the Lord will repent him of the evil that he hath pronounced against you.

Ye shall seek me, and find me, **when ye shall search for me with all your heart**. And I will be found of you, saith the Lord.

This city hath been to me as a provocation of mine anger and of my fury from the day that they built it even unto this day; that I should remove it from before my face, because of all the evil of the children of Israel and of the children of Judah, which they have done **to provoke me to anger**, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem. **And they have turned unto me the back, and not the face: though I taught them, rising up early and teaching them, yet they have not hearkened to receive instruction.**

I sent unto you all my servants the prophets, rising early and sending them, saying, **Oh, do not this abominable thing that I hate**. But they hearkened not, nor inclined their ear to turn from their wickedness.

And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them. For thou art not sent to a people of a strange speech and of an hard language, but to the house of Israel; not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee. **But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are impudent and hard-hearted.** But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord God; **He that heareth, let him hear; and he that forbeareth, let him forbear**: for they are a rebellious house.

Therefore, I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed: **and make you a new heart and a new spirit: for why will ye die, O house of Israel?** For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye.

In the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all

Jer. xxvi. 13.

Jeremiah,
xxix. 13, 14.

Jeremiah,
xxxii. 31-33.

Jer. xlv. 4, 5.

Ezekiel,
iii. 4-7, 27.

Ezekiel,
xviii. 30-32.

Ezekiel,
xx. 6-8, 39.

lands : then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt : I am the Lord your God. **But they rebelled against me, and would not hearken unto me :** they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt : then I said, I will pour out my fury upon them to accomplish my anger against them in the midst of the land of Egypt. . . . As for you, O house of Israel, thus saith the Lord God ; **Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me :** but pollute ye my holy name no more with your gifts, and with your idols.

Ezekiel,
xxiv. 13.

Because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee.

Ezekiel,
xxxiii. 1-11.

The word of the Lord came unto me, saying, Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman : if when he seeth the sword come upon the land, he blow the trumpet, and warn the people, **then, whosoever heareth the sound of the trumpet, and taketh not warning ; if the sword come and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning ; his blood shall be upon him.** But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned ; if the sword come, and take any person from among them, he is taken away in his iniquity ; but his blood will I require at the watchman's hand.

So thou, O son of man, I have set thee a watchman unto the house of Israel ; therefore thou shalt hear the word at my mouth, **and warn them from me.** When I say unto the wicked, O wicked man, thou shalt surely die ; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity ; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it ; if he do not turn from his way he shall die in his iniquity ; but thou hast delivered thy soul. Therefore, O thou son of man, speak unto the house of Israel ; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live ? Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked ; but that the wicked turn from his way and live : turn ye, turn ye from your evil ways ; **for why will ye die,** O house of Israel ?

Hosca, iv. 6.

My people are destroyed for lack of knowledge : **because thou hast rejected knowledge,** I will also reject thee, that thou shalt be no priest to me : seeing thou hast forgotten the law of thy God, I will also forget thy children.

They shall eat, and not have enough: they shall commit whoredom, and shall not increase: **because they have left off to take heed to the Lord.** My people ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused them to err, and they have gone a whoring from under their God. . . . Ephraim is joined to idols: **let him alone.**

Hosea,
iv. 10, 12, 17.

They will not frame their doings to turn unto their God: for the spirit of whoredoms is in the midst of them, and they have not known the Lord.

Hosea, v. 4.

Then shall we know, **if we follow on to know the Lord:** his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.

Hosea, vi. 3.

Because Ephraim hath made many altars to sin, altars shall be unto him to sin. I have written to him the great things of my law, **but they were counted as a strange thing.**

Hosea,
viii. 11, 12.

They have deeply corrupted themselves, as in the days of Gibeah; therefore he will remember their iniquity, he will visit their sins. I found Israel like grapes in the wilderness; I saw your fathers as the first-ripe in the fig tree at her first time: but they went to Baal-peor, and separated themselves unto that shame; **and their abominations were according as they loved.**

Hosea,
ix. 9, 10.

My God will cast them away, **because they did not hearken unto him:** and they shall be wanderers among the nations.

Hosea, ix. 17.

I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them.

Hosea,
xi. 4-7.

He shall not return into the land of Egypt, but the Assyrian shall be his king, **because they refused to return.** And the sword shall abide on his cities, and shall consume his branches, and devour them, **because of their own counsels.** And my people are **bent to backsliding from me:** though they called them to the Most High, none at all would exalt him.

O Israel, **thou hast destroyed thyself;** but in me is thine help.

Hosea,
xiii. 9.

For thus saith the Lord unto the house of Israel, **Seek ye me, and ye shall live.**

Amos, v. 4.

Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you, as ye have spoken. Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph.

Amos,
v. 14, 15.

I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them: **but they rose early, and corrupted all their doings.**

Zeph. iii. 7.

Hag. ii. 17.

I smote you with blasting and with mildew and with hail in all the labours of your hands; **yet ye turned not to me**, saith the Lord.

Zech. i. 1-4.

In the eighth month, in the second year of Darius, came the word of the Lord unto Zechariah, the son of Barachiah, the son of Iddo the prophet, saying, The Lord hath been sore displeased with your fathers. Therefore, say thou unto them, Thus saith the Lord of hosts; **Turn ye unto me**, saith the Lord of hosts, **and I will turn unto you**, saith the Lord of hosts. Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the Lord of hosts; Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the Lord.

Zechariah,
vii. 8-12.

The word of the Lord came unto Zechariah, saying, Thus speaketh the Lord of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother: and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.

But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his Spirit by the former prophets: therefore came a great wrath from the Lord of hosts.

Mal. ii. 1, 2.

And now, O ye priests, this commandment is for you. **If ye will not hear, and if ye will not lay it to heart**, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, **because ye do not lay it to heart**.

Mal. iii. 7.

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. **Return unto me, and I will return unto you**, saith the Lord of hosts.

John,
iii. 19-21.

This is the condemnation, that light is come into the world, **and men loved darkness rather than light, because their deeds were evil**. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

John,
iii. 31, 32.

He that cometh from above is above all: he that is of the earth is earthly; and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; **and no man receiveth his testimony**.

John,
v. 39, 40.

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. **And ye will not come to me, that ye might have life**.

And he entered again into the synagogue; and there was a man there **which had a withered hand**. And they watched him, whether he would heal him on the sabbath-day; that they might accuse him. And he saith unto the man which had the withered hand, Stand forth. And he saith unto them, Is it lawful to do good on the sabbath-days, or to do evil? to save life, or to kill? but they held their peace. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, **Stretch forth thine hand**. And he stretched it out: and his hand was restored whole as the other.

Mark,
iii. 1-5.

Ask, and it shall be given you; **seek**, and ye shall find; **knock**, and it shall be opened unto you: for every one that asketh, receiveth; and he that seeketh, findeth, and to him that knocketh, it shall be opened.

Matt. vii. 7, 8.

Whosoever heareth these sayings of mine, **and doeth them**, I will liken him unto a **wise man**, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

Matthew,
vii. 24-27.

And every one that heareth these sayings of mine, **and doeth them not**, shall be likened unto a **foolish man**, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

From the days of John the Baptist until now **the kingdom of heaven suffereth violence, and the violent take it by force**.

Matt. xi. 12.

Then began he to **upbraid** the cities wherein most of his mighty works were done, **because they repented not**.

Matthew,
xi. 20-24.

Wo unto thee, Chorazin! wo unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, **they would have repented long ago** in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

Come unto me, all ye that labour and are heavy laden, and I will give you rest. **Take my yoke upon you**, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls.

Matthew,
xi. 28, 29.

He spake also this parable: A certain man had a fig-tree planted in his vineyard; **and he came and sought fruit thereon, and found none**. Then said he unto the dresser of his vineyard,

Luke,
xiii. 6-9.

Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground? And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: **and if it bear fruit, well; and if not, then after that thou shalt cut it down.**

Matthew,
xiii. 10-15.

And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. **For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.** Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not; neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, by hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, **and their eyes they have closed;** lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

Luke,
viii. 18.

Take heed therefore how ye hear: for **whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.**

Matthew,
x. 5, 12-15.

These twelve Jesus sent forth, and commanded them, saying, ... When ye come into a house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return you. **And whosoever shall not receive you, nor hear your words,** when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.

Mark,
viii. 34-37.

And when he had called the people unto him with his disciples also, he said unto them, **Whosoever will come after me, let him deny himself, and take up his cross, and follow me.** For whosoever will save his life, shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?

Matthew,
xviii. 7-9.

Wo unto the world because of offences! for it must needs be that offences come; **but wo to that man by whom the offence cometh!** Wherefore, if thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. **And if thine eye offend thee, pluck it out, and cast it from thee:** it is better for thee to enter

into life with one eye, rather than having two eyes to be cast into hell-fire.

In the last day, that great day of the feast, Jesus stood and cried, saying, **If any man thirst, let him come unto me, and drink.**

John, vii. 37.

Why do ye not understand my speech? even because ye cannot hear my word. **Ye are of your father the devil, and the lusts of your father ye will do :** he was a murderer from the beginning, and abode not in the truth ; because there is no truth in him. When he speaketh a lie, he speaketh of his own : for he is a liar, and the father of it. And because I tell you the truth, ye believe me not. Which of you convinceth me of sin ? **And if I say the truth, why do ye not believe me ?** He that is of God, heareth God's words : **ye therefore hear them not, because ye are not of God.**

John,
viii. 43-47.

It came to pass, as they went, that he entered into a certain village : and a certain woman, named Martha, received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone ? bid her therefore that she help me. And Jesus answered, and said unto her, Martha, thou art careful and troubled about many things : but one thing is needful ; **and Mary hath chosen that good part, which shall not be taken away from her.**

Luke,
x. 38-42.

And Jesus said, For judgment I am come into this world ; that they which see not might see, and that they which see might be made blind.

John,
ix. 39-41.

And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also ? Jesus said unto them, **If ye were blind, ye should have no sin : but now ye say, We see ; therefore your sin remaineth.**

And why even **of yourselves** judge ye not what is right ?

Luke, xii. 57.

Then said one unto him, Lord, are there few that be saved ? And he said unto them, **Strive to enter in at the strait gate :** for many, I say unto you, will seek to enter in, and shall not be able.

Luke,
xiii. 23, 24.

And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

Luke,
xiv. 15-20.

Then said he unto him, A certain man made a great supper, and bade many : and sent his servant at supper-time, to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and

see it: **I pray thee have me excused.** And another said, I have bought five yoke of oxen, and I go to prove them: **I pray thee have me excused.** And another said, I have married a wife: **and therefore I cannot come.**

Luke,
xiv. 25-33.

And there went great multitudes with him: and he turned, and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you intending to build a tower, sitteth not down first, and **counteth the cost**, whether he have sufficient to finish it? lest haply after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish. Or what king going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

Luke,
xvi. 19-31.

There was a certain rich man, which was clothed in purple and fine linen and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores.

And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried: and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you, cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, **If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.**

He said, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, **We will not have this man to reign over us.**

Luke,
xix. 12-27.

And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant : because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, behold here is thy pound, which I have kept laid up in a napkin : for I feared thee, because thou art an austere man : thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, **Out of thine own mouth will I judge thee, thou wicked servant.** Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow : **wherefore then gavest not thou my money into the bank,** that at my coming I might have required mine own with usury ? And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, That unto every one which hath, shall be given ; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, **which would not that I should reign over them,** bring hither, and slay them before me.

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, **and ye would not !**

Matthew,
xxiii. 37.

Then Jesus said unto them, Yet a little while is the light with you. **Walk while ye have the light, lest darkness come upon you :** for he that walketh in darkness knoweth not whither he goeth. **While ye have light, believe in the light,** that ye may be the children of light.

John,
xii. 35, 36.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. **And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them : but the wise took oil in their vessels with their lamps.**

Matthew,
xxv. 1-13.

While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh ; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us

of your oil ; for our lamps are gone out. But the wise answered, saying, Not so ; lest there be not enough for us and you : **but go ye rather to them that sell, and buy for yourselves.**

And while they went to buy, the bridegroom came ; and they that were ready, went in with him to the marriage : and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not.

Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Luke,
xxi. 34-36.

Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

Matthew,
xxvi. 24.

The Son of man goeth as it is written of him : **but wo unto that man by whom the Son of man is betrayed !** it had been good for that man if he had not been born.

John,
xv. 4-7.

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine : **no more can ye, except ye abide in me.** I am the vine, ye are the branches : he that abideth in me, and I in him, the same bringeth forth much fruit : for **without me ye can do nothing.** **If a man abide not in me, he is cast forth as a branch, and is withered ;** and men gather them, and cast them into the fire, and they are burned.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

John,
xv. 20-25.

Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you ; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. **If I had not come and spoken unto them, they had not had sin : but now they have no cloak for their sin. . . . If I had not done among them the works which none other man did, they had not had sin : but now have they both seen, and hated both me and my Father.** But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

Acts,
ii. 37, 38, 40.

Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren what shall we do ? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. . . . And with many other words did he testify

and exhort, saying, **Save yourselves from this untoward generation.**

This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us: to whom our fathers **would not obey, but thrust him from them,** and in their hearts turned back again into Egypt, saying unto Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him. And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. **Then God turned, and gave them up** to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness?

Acts,
vii. 37-42,
51-53.

Ye stiff-necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers; who have received the law by the disposition of angels, and have not kept it.

Beware lest that come upon you which is spoken of in the prophets; Behold, **ye despisers,** and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

Acts,
xiii. 40, 41.

The next sabbath-day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but **seeing ye put it from you, and judge yourselves unworthy of everlasting life,** lo, we turn to the Gentiles.

Acts,
xiii. 44-46,

We are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: who in times past **suffered all nations to walk in their own ways.** Nevertheless **he left not himself without witness,** in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

Acts,
xiv. 15-17.

And the times of this ignorance God winked at; **but now commandeth all men everywhere to repent.**

Acts, xvii. 30.

Acts,
xviii. 5, 6.

And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, **Your blood be upon your own heads: I am clean:** from henceforth I will go unto the Gentiles.

Romans,
i. 18-25.

The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, **who hold the truth in unrighteousness.** Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; **so that they are without excuse:** because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools; and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves: **who changed the truth of God into a lie.**

Romans,
i. 28-32.

And even as they did not like to retain God in their knowledge, **God gave them over to a reprobate mind,** to do those things which are not convenient: being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful: who, knowing the judgment of God, that they which commit such things are worthy of death; **not only do the same, but have pleasure in them that do them.**

Rom. ii. 3-15.

And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory and honour and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honour, and peace, to every man that worketh

good ; to the Jew first, and also to the Gentile ; for there is no respect of persons with God. For as many as have sinned without law shall also perish without law ; and as many as have sinned in the law shall be judged by the law ; (for not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves. Which shew the work of the law written in their hearts, **their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another.**)

We know that what things soever the law saith, it saith to them who are under the law : **that every mouth may be stopped**, and all the world may become guilty before God.

Rom. iii. 19.

Let not sin reign in your mortal body, that ye should obey it in the lusts thereof. **Neither yield ye your members as instruments of unrighteousness unto sin : but yield yourselves unto God**, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you : for ye are not under the law, but under grace. What then ? shall we sin, because we are not under the law, but under grace ? God forbid. Know ye not, that to whom ye **yield yourselves** servants to obey, his servants ye are to whom ye obey ; whether of sin unto death, or of obedience unto righteousness ? I speak after the manner of men, because of the infirmity of your flesh : for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity ; **even so now yield your members servants to righteousness, unto holiness.**

Romans,
vi. 12-16, 19.

We know that the law is spiritual : but I am carnal, sold under sin. For that which I do, I allow not : for what I would, that do I not ; but what I hate, that do I. If then I do that which I would not, I consent unto, the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing : for to will is present with me ; but **how to perform that which is good, I find not**. For the good that I would, I do not ; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

Romans,
vii. 14-25.

I find then a law, that when I would do good, evil is present with me. For I delight in the law of God, after the inward man : but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am ! who shall deliver me from the body of this death ? **I thank God, through Jesus Christ our Lord**. So then, with the mind I myself serve the law of God ; but with the flesh the law of sin.

Rom. xi. 22.

Behold the goodness and severity of God: on them which fell, severity; but toward thee, goodness, **if thou continue in his goodness**: otherwise thou also shalt be cut off.

Romans,
xii. 1, 2.

I beseech you therefore, brethren, by the mercies of God, **that ye present your bodies a living sacrifice, holy, acceptable unto God**, which is your reasonable service. And be not conformed to this world: **but be ye transformed** by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

1 Corinth.
ix. 24-27.

Know ye not, that they which run in a race, run all, but one receiveth the prize? **So run, that ye may obtain**. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. **I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection**: lest that by any means when I have preached to others, I myself should be a cast-away.

1 Cor. xv. 34.

Awake to righteousness, and sin not; for some have not the knowledge of God. **I speak this to your shame**.

1 Cor. xvi. 13.

Watch ye, stand fast in the faith, **quit you like men**, be strong.

2 Corinth.
v. 11, 20, 21,
vi. 1, 2.

Knowing the terror of the Lord, **we persuade men**. . . . Now then we are ambassadors for Christ, **as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God**. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. We then, as workers together with him, **beseech you also that ye receive not the grace of God in vain**. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: **behold, now is the accepted time: behold, now is the day of salvation**.)

2 Cor. vii. 1.

Having these promises, dearly beloved, **let us cleanse ourselves** from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Eph. v. 14.

He saith, Awake, thou that sleepest, **and arise from the dead**, and Christ shall give thee light.

Ephesians,
vi. 10-18.

Finally, my brethren, **be strong in the Lord, and in the power of his might**. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Stand therefore, having your loins girt about with truth, and

having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, **work out your own salvation with fear and trembling.** For it is God which worketh in you both to will and to do of his good pleasure.

Philippians,
ii. 12, 13.

What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: **for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,** and be found in him.

Phil. iii. 7-9,
12-14.

Not as though I had already attained, either were already perfect: but **I follow after**, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: **but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark** for the prize of the high calling of God in Christ Jesus.

I can do all things through Christ which strengtheneth me.

Phil. iv. 13.

Whom we preach, **warning every man**, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labour, **striving according to his working, which worketh in me mightily.**

Col. i. 28-29.

When I could no longer forbear, I sent to know your faith, **lest by some means the tempter have tempted you, and our labour be in vain.**

1 Thess. iii. 5.

We beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more.

1 Thess. iv. 1.

Therefore we ought to give the more earnest heed to the things which we have heard, **lest at any time we should let them slip.** For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation.

Heb. ii. 1-3.

Wherefore, (as the Holy Ghost saith, To-day if ye will hear his voice, **harden not your hearts**, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest.) Take heed, brethren,

Hebrews,
iii. 7-15.

lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end; while it is said, **To-day if ye will hear his voice, harden not your hearts, as in the provocation.**

Heb. iv. 1, 2.

Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

Heb. iv. 11.

Let us labour to enter into that rest, lest any man fall after the same example of unbelief.

Heb. vi. 1-8.

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

Hebrews,
x. 26-29.

For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law, died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, **who hath trodden under foot the Son of God,** and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, **and hath done despite unto the Spirit of grace?**

Heb. xii. 1, 2.

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith.

Heb. xii. 25.

See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven.

James,
i. 13-15.

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

but every man is tempted when he is drawn away of his own lust, and enticed. Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.

God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double-minded.

James,
iv. 6-8.

To him that knoweth to do good, and doeth it not, to him it is sin.

James, iv. 17.

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

1 Peter,
v. 8, 9.

And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.

2 Peter,
i. 5-10.

The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night. . . . Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

2 Peter,
iii. 9, 10, 14.

Seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

2 Peter,
iii. 17, 18.

My little children, these things write I unto you, that ye sin not.

1 John, ii. 1.

Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

2 John, 8.

These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

Jude, 19-21.

Revelation,
ii. 1, 4, 5, 7.

Unto the angel of the church of Ephesus write:
. . . . I have somewhat against thee, **because thou hast left thy first love.** Remember therefore from whence thou art fallen, and **repent, and do the first works;** or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that **overcometh** will I give to eat of the tree of life, which is in the midst of the paradise of God.

Rev. iii. 1-4.

And unto the angel of the church in Sardis write;
I know thy works, that thou hast a name that thou livest, and art dead. **Be watchful, and strengthen the things which remain, that are ready to die:** for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and **hold fast, and repent.** If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis **which have not defiled their garments;** and they shall walk with me in white; for they are worthy.

Revelation,
iii. 7, 8, 10,
11.

And to the angel of the church in Philadelphia write, I know thy works: behold, I have set before thee an open door, and no man can shut it: **for thou hast a little strength, and hast kept my word, and hast not denied my name.** . . .
. . . . **Because thou hast kept the word of my patience,** I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: **hold that fast which thou hast,** that no man take thy crown.

Revelation,
iii. 17-20.

Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: **I counsel thee** to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent.

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

Revelation,
xiii. 11-16,
xiv. 9, 10.

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the

earth by the means of those miracles which he had power to do in the sight of the beast ; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads.

And the third angel followed them, saying with a loud voice, **If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God,** which is poured out without mixture into the cup of his indignation.

And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that **overcometh** shall inherit all things ; and I will be his God, and he shall be my son.

Revelation,
xxi. 6, 7.

And the Spirit and the bride say, **Come.** And let him that heareth say, Come. And let him that is athirst come. And **who-soever will, let him take the water of life freely.**

Rev. xxii. 17.

XV.

Man's Fall.

Gen. i. 26-31.

AND God said, **Let us make man in our image, after our likeness** : and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So God created man **in his own image, in the image of God created he him** ; male and female created he them.

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it : and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed ; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat : and it was so. **And God saw everything that he had made : and behold, it was very good.**

Genesis,
ii. 7-9, 15-25.

The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life ; and man became a living soul.

And the Lord God planted a garden eastward in Eden ; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food ; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. . . . And the Lord God took the man, and put him into the garden of Eden, to dress it, and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat : but of the tree of the knowledge of good and evil, thou shalt not eat of it : for in the day that thou eatest thereof **thou shalt surely die.**

And the Lord God said, It is not good that the man should be alone ; I will make him an help meet for him.

And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them ; and whatsoever Adam called

every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof: and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

And they were both naked, the man and his wife, **and were not ashamed.**

Now the serpent was more subtile than any beast of the field which the Lord God had made: and he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

Genesis, iii.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. **And the eyes of them both were opened, and they knew that they were naked;** and they sewed fig-leaves together, and made themselves aprons.

And they heard the voice of the Lord God walking in the garden in the cool of the day: **and Adam and his wife hid themselves from the presence of the Lord God** amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden: **and I was afraid, because I was naked;** and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat? And the man said, **The woman whom thou gavest to be with me,** she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou

eat all the days of thy life : and I will put enmity between thee and the woman, and between thy seed and her seed : it shall bruise thy head, and thou shalt bruise his heel.

Unto the woman, he said, I will greatly multiply thy sorrow and thy conception ; in sorrow thou shalt bring forth children ; and thy desire shall be to thy husband, and he shall rule over thee.

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it : cursed is the ground for thy sake ; in sorrow shalt thou eat of it all the days of thy life ; thorns also and thistles shall it bring forth to thee ; and thou shalt eat the herb of the field ; in the sweat of thy face shalt thou eat bread, till thou return unto the ground ; for out of it wast thou taken ; for dust thou art, and unto dust shalt thou return.

And Adam called his wife's name Eve ; because she was the mother of all living. Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.

And the Lord God said, Behold, the man is become as one of us, to know good and evil : and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever ; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man ; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Genesis,
iv. 1, 2, 8.

And Adam knew Eve his wife ; and she conceived, and bare Cain, and said, I have gotten a man from the Lord. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. . . . And Cain talked with Abel his brother : and it came to pass, when they were in the field that Cain rose up against Abel his brother, and slew him.

Gen. v. 1-3.

In the day that God created man, in the likeness of God made he him : male and female created he them ; and blessed them, and called their name Adam, in the day when they were created.

And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image ; and called his name Seth.

Job, xv. 14.

What is man, that he should be clean ? and he which is born of a woman, that he should be righteous ?

Job, xiv. 4.

Who can bring a clean thing out of an unclean ? not one.

Job, xl. 12.

Vain man would be wise, though man be born like a wild ass's colt.

Ps. lviii. 3.

The wicked are estranged from the womb ; they go astray as soon as they be born, speaking lies.

Except a man be born again, he cannot **see** the kingdom of God. John, iii. 3.

The natural man receiveth not the things of the Spirit of God : for they are foolishness unto him : neither can he know them, because they are spiritually discerned. 1 Cor. ii. 14.

The carnal mind is enmity against God : for it is not subject to the law of God, neither indeed can be. So then **they that are in the flesh** cannot please God. Romans, viii. 7, 8.

By nature the children of wrath, even as others. Eph. ii. 3.

By one man sin entered into the world, and death by sin. Rom. v. 12.

By one man's offence death reigned by one. Rom. v. 17.

By one man's disobedience many were made sinners. Rom. v. 19.

Man that is born of a woman is **of few days, and full of trouble**. He cometh forth like a flower, and is cut down : he fleeth also as a shadow, and continueth not. Job, xiv. 1, 2.

Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground ; yet **man is born unto trouble**, as the sparks fly upward. Job, v. 6, 7.

I returned, and considered all the oppressions that are done under the sun : and behold the tears of such as were oppressed, and they had no comforter ; and on the side of their oppressors there was power ; but they had no comforter. Wherefore I praised the dead which are already dead more than the living which are yet alive. Yea, better is he than both they, which hath not yet been, who hath not seen the evil work that is done under the sun. Ecc. iv. 1-3.

The whole creation groaneth and travaileth in pain together until now. Rom. viii. 22.

Lo, this only have I found, that **God hath made man upright ; but they have sought out many inventions**. Ecc. vii. 29.

XVI.

The Nature of Sin.

Genesis,
ii. 16, 17.

The Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat : but of the tree of the knowledge of good and evil, thou shalt not eat of it : for in the day that thou eatest thereof thou shalt surely die.

Genesis,
iii. 9-11, 17.

And the Lord God called unto Adam, and said unto him, Where art thou ? And he said, I heard thy voice in the garden : and I was afraid, because I was naked ; and I hid myself. And he said, Who told thee that thou wast naked ? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat ? Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it : cursed is the ground for thy sake : in sorrow shalt thou eat of it all the days of thy life.

Genesis,
xix. 17, 23,
26.

And it came to pass, when they had brought them forth abroad, [Lot and his family, from Sodom] that he said, Escape for thy life ; **look not behind thee**, neither stay thou in all the plain : escape to the mountain, lest thou be consumed.

The sun was risen upon the earth when Lot entered into Zoar. But his wife **looked back from behind him**, and she became a pillar of salt.

Exodus,
xxxii. 7, 8.

And the Lord said unto Moses, Go, get thee down : for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves : **they have turned aside quickly out of the way which I commanded them** : they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.

Leviticus,
v. 17-19.

If a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord ; **though he wist it not, yet is he guilty**, and shall bear his iniquity. And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass-offering unto the priest ; and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist it not, and it shall be forgiven him. It is a trespass-offering : **he hath certainly trespassed against the Lord.**

If ye will not hearken unto me, and **will not do all these commandments** ; and if ye shall **despise my statutes**, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant ; I also will do this unto you.

Leviticus,
xxvi. 14-16.

They shall accept of the punishment of their iniquity ; because, **even because they despised my judgments, and because their soul abhorred my statutes.**

Leviticus,
xxvi. 43.

And when the people complained, it displeased the Lord ; and the Lord heard it : and his anger was kindled ; and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp. And the people cried unto Moses ; and when Moses prayed unto the Lord, the fire was quenched. And he called the name of the place Taberah : because the fire of the Lord burnt among them.

Numbers,
xi. 1-10, 16,
18-20, 31-34.

And the mixed multitude that was among them fell a lusting : and the children of Israel also wept again, and said, Who shall give us flesh to eat ? We remember the fish which we did eat in Egypt freely ; the cucumbers, and the melons, and the leeks, and the onions, and the garlick. But now our soul is dried away ; there is nothing at all, besides this manna, before our eyes. And the manna was as coriander-seed, and the colour thereof as the colour of bdellium. And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it : and the taste of it was as the taste of fresh oil. And when the dew fell upon the camp in the night, the manna fell upon it.

Then Moses heard the people weep throughout their families, every man in the door of his tent : **and the anger of the Lord was kindled greatly.** And the Lord said unto Moses, ... Say thou unto the people, sanctify yourselves against to-morrow, and ye shall eat flesh : for ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat ? for it was well with us in Egypt : therefore the Lord will give you flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days ; but even a whole month, until it come out at your nostrils, and it be loathsome unto you : **because that ye have despised the Lord which is among you,** and have wept before him, saying, Why came we forth out of Egypt ?

And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth. And the people stood up all that day, and all that night, and all the next day, and they gathered the quails : he that gathered least gathered ten homers : and they spread them all

¹ That is,
*The groves
of lust.*

Numbers,
xiv. 41-43.

Numbers,
xv. 22-26, 30,
31.

Numbers,
xx. 12.

Numbers,
xx. 23, 24.

Numbers,
xxxii. 10-12.

abroad for themselves round about the camp. And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague. And he called the name of that place Kibroth-hattaavah :¹ because there they buried the people that lusted.

And Moses said, Wherefore now do ye transgress the commandment of the Lord? but it shall not prosper. Go not up, for the Lord is not among you; that ye be not smitten before your enemies. For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword: **because ye are turned away from the Lord**, therefore the Lord will not be with you.

If ye have erred, and **not observed all these commandments**, which the Lord hath spoken unto Moses, even all that the Lord hath commanded you by the hand of Moses, from the day that the Lord commanded Moses, and henceforward among your generations; then it shall be, **if aught be committed by ignorance** without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savour unto the Lord, with his meat-offering, and his drink-offering, according to the manner, and one kid of the goats for a sin-offering. And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it is ignorance: and they shall bring their offering, a sacrifice made by fire unto the Lord, and their sin-offering before the Lord, for their ignorance: and it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; **seeing all the people were in ignorance**. But the soul that doeth aught **presumptuously**, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people. Because he hath **despised the word of the Lord**, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him.

And the Lord spake unto Moses and Aaron, **Because ye believed me not**, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

And the Lord spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying, Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, **because ye rebelled against my word** at the water of Meribah.

And the Lord's anger was kindled the same time, and he sware, saying, Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto

Abraham, unto Isaac, and unto Jacob; **because they have not wholly followed me**: save Caleb the son of Jephunneh the Kenazite, and Joshua the son of Nun: for they have wholly followed the Lord.

And it shall be, if **thou do at all forget the Lord thy God**, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish; **because ye would not be obedient** unto the voice of the Lord your God.

Deuteron.
viii. 19, 20.

At Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked the Lord to wrath. Likewise when the Lord sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye **rebelled against the commandment of the Lord your God**, and ye believed him not, nor hearkened to his voice. Ye have been **rebellious** against the Lord from the day that I knew you.

Deuteron.
ix. 22-24.

Behold, I set before you this day a blessing and a curse: a blessing, if ye obey the commandments of the Lord your God which I command you this day; and a curse, **if ye will not obey the commandments of the Lord your God**, but turn aside out of the way which I command you this day, to go after other gods which ye have not known.

Deuteron.
xi. 26-28.

Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he **forsook** God which made him, and **lightly esteemed** the Rock of his salvation. They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. **Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.**

Deuteron.
xxxii. 15-21,
28, 29.

And when the Lord saw it, he abhorred them, because of the provoking of his sons, and of his daughters. And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, **children in whom is no faith**. They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities; and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation. . . . For they are a nation **void of counsel**, neither is there any **understanding** in them. O that they were wise, that they understood this, that they would consider their latter end.

And the Lord spake unto Moses, saying, Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan,

Deuteron.
xxxii. 48-51.

which I give unto the children of Israel for a possession ; and die in the mount whither thou goest up, and be gathered unto thy people ; as Aaron thy brother died in mount Hor, and was gathered unto his people ; because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin ; **because ye sanctified me not** in the midst of the children of Israel.

Joshua, v. 6.

The children of Israel walked forty years in the wilderness, till all the people that were men of war which came out of Egypt were consumed, **because they obeyed not the voice of the Lord :** unto whom the Lord swore that he would not shew them the land which the Lord swore unto their fathers that he would give us, a land that floweth with milk and honey.

1 Sam. ii. 12.

Now the sons of Eli were sons of Belial ; they **knew not the Lord.**

1 Samuel,
xv. 1-26.

Samuel said unto Saul, The Lord sent me to anoint thee to be king over his people, over Israel : now therefore hearken thou unto whom the voice of the words of the Lord. Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, **and utterly destroy all that they have,** and spare them not ; but slay both man and woman, infant and suckling, ox and sheep, camel and ass. And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. And Saul came to a city of Amalek, and laid wait in the valley.

And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them : for ye shewed kindness to all the children of Israel when they came up out of Egypt. So the Kenites departed from among the Amalekites. And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. **But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good,** and would not utterly destroy them : but everything that was vile and refuse, that they destroyed utterly.

Then came the word of the Lord unto Samuel, saying, It repenteth me that I have set up Saul to be king : **for he is turned back from following me, and hath not performed my commandments.** And it grieved Samuel ; and he cried unto the Lord all night. And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal. And Samuel came to Saul : and Saul said unto him, Blessed be thou of the Lord : I have performed the

commandment of the Lord. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed.

Then Samuel said unto Saul, Stay, and I will tell thee what the Lord hath said to me this night. And he said unto him, Say on. And Samuel said, When thou was little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel? And the Lord sent thee on a journey, and said, Go, and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord? And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal. And Samuel said, Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For **rebellion** is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. **Because thou hast rejected the word of the Lord,** he hath also rejected thee from being king.

And Saul said unto Samuel, I have sinned: **for I have transgressed the commandment of the Lord**, and thy words: because I feared the people, and obeyed their voice. Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the Lord. And Samuel said unto Saul, I will not return with thee: for thou hast **rejected the word of the Lord**, and the Lord hath rejected thee from being king over Israel.

Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land. And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilboa. And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets.

Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servant said to him, Behold, there is a woman that hath a familiar spirit at En-dor. And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came

1 Samuel,
xxviii. 3-20.

to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee. And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land; wherefore then layest thou a snare for my life, to cause me to die? And Saul sware to her by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for this thing. Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up: and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.

And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do. Then said Samuel, Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy? And the Lord hath done to him, as he spake by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David: **because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek**, therefore hath the Lord done this thing unto thee this day. Moreover, the Lord will also deliver Israel with thee into the hand of the Philistines: and to-morrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hand of the Philistines. Then Saul fell straightway all along on the earth, and was sore afraid.

1 Chronicles,
x. 13, 14.

So Saul died for his transgression which he committed against the Lord, **even against the word of the Lord, which he kept not**, and also for asking counsel of one that had a familiar spirit, to inquire of it; and **inquired not of the Lord**: therefore he slew him, and turned the kingdom unto David, the son of Jesse.

2 Samuel,
xi. 14-18, 26,
27, xii. 7-14.

David wrote a letter to Joab, and sent it by the hand of Uriah. And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die. . . . And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But

the thing that David had done displeased the Lord. . . . And the Lord sent Nathan to David. . . . And Nathan said to David, Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul ; and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah ; and if that had been too little, I would moreover have given unto thee such and such things. Wherefore hast thou **despised the commandment of the Lord**, to do evil in his sight ? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house ; **because thou hast despised me**, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the Lord, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun. For thou didst it secretly : but I will do this thing before all Israel, and before the sun.

And David said unto Nathan, **I have sinned against the Lord**. And Nathan said unto David, The Lord also hath put away thy sin ; thou shalt not die. Howbeit, **because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme**, the child also that is born unto thee shall surely die.

[I acknowledge my transgressions : and my sin is ever before me. **Against thee, thee only, have I sinned**, and done this evil in thy sight : that thou mightest be justified when thou speakest, and be clear when thou judgest.]

Ps. li. 3, 4.

If ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them : then will I cut off Israel out of the land which I have given them ; and this house which I have hallowed for my name, will I cast out of my sight ; and Israel shall be a proverb and a by-word among all people : and at this house, which is high, every one that passeth by it shall be astonished, and shall hiss ; and they shall say, Why hath the Lord done thus unto this land, and to this house ? And they shall answer, **Because they forsook the Lord their God**, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them : therefore hath the Lord brought upon them all this evil.

1 Kings,
ix. 6-9.

And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father. Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of

1 Kings,
xi. 6-12.

the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

And the Lord was angry with Solomon, **because his heart was turned from the Lord God of Israel**, which had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods : but he kept not that which the Lord commanded. Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, **and thou hast not kept my covenant and my statutes which I have commanded thee**, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding, in thy days I will not do it for David thy father's sake : but I will rend it out of the hand of thy son.

1 Kings,
xiii. 7-26.

And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward. And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place : for so was it charged me by the word of the Lord, saying, **Eat no bread, nor drink water, nor turn again by the same way that thou camest.**

So he went another way, and returned not by the way that he came to Beth-el.

Now there dwelt an old prophet in Beth-el ; and his sons came and told him all the works that the man of God had done that day in Beth-el : the words which he had spoken unto the king, them they told also to their father. And their father said unto them, What way went he ? for his sons had seen what way the man of God went which came from Judah. And he said unto his sons, Saddle me the ass. So they saddled him the ass : and he rode thereon, and went after the man of God, and found him sitting under an oak : and he said unto him, Art thou the man of God that camest from Judah ? And he said, I am. Then he said unto him, Come home with me, and eat bread. And he said, I may not return with thee, nor go in with thee : neither will I eat bread nor drink water with thee in this place : for it was said to me by the word of the Lord, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest. He said unto him, I am a prophet also as thou art ; and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water. But he lied unto him. So he went back with him, and did eat bread in his house and drank water.

And it came to pass, as they sat at the table, that the word of the Lord came unto the prophet that brought him back : and he cried unto the man of God that came from Judah, saying, Thus saith the Lord, **Forasmuch as thou hast disobeyed the mouth of the Lord**, and hast not kept the commandment which the Lord thy God commanded thee, but camest back, and hast eaten

bread and drunk water in the place, of the which the LORD did say to thee, **Eat no bread, and drink no water**; thy carcass shall not come unto the sepulchre of thy fathers.

And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, to wit, for the prophet whom he had brought back. And when he was gone, a lion met him by the way, and slew him: and his carcass was cast in the way, and the ass stood by it, the lion also stood by the carcass. And behold, men passed by, and saw the carcass cast in the way, and the lion standing by the carcass: and they came and told it in the city where the old prophet dwelt. And when the prophet that brought him back from the way heard thereof, he said, **It is the man of God, who was disobedient unto the word of the Lord**: therefore the Lord hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the Lord, which he spake unto him.

And a certain man of the sons of the prophets **said unto his neighbour in the word of the Lord, Smite me, I pray thee**. And the man refused to smite him. Then said he unto him, **Because thou hast not obeyed the voice of the Lord**, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a lion found him, and slew him.

1 Kings,
xx. 35, 36.

The Lord testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments, and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets. Notwithstanding, they would not hear, but hardened their necks, like to the neck of their fathers, **that did not believe in the Lord their God**. And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the Lord had charged them, that they should not do like them. **And they left all the commandments of the Lord their God**, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger.

2 Kings,
xvii. 13-20.

Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only. Also Judah **kept not the commandments** of the Lord their God, but walked in the statutes of Israel which they made. And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight.

Nehemiah,
ix. 13-17.

Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: and madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant: and gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst sworn to give them.

But they and our fathers dealt proudly, and hardened their necks, and **hearkened not to thy commandments, and refused to obey**, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage:

Neh. ix. 26.

They were **disobedient**, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee, and they wrought great provocations.

Job, xviii. 21.

Such are the dwellings of the wicked, and this is the place of him **that knoweth not God**.

Job,
xxi. 14, 15.

They say unto God, Depart from us; for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?

Job, xxiv. 13.

They are of those that **rebel against the light**; **they know not the ways thereof**, nor abide in the paths thereof.

Job,
xxxi. 26-28.

If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand: this also were an iniquity to be punished by the judge: **for I should have denied the God that is above**.

Job,
xxxiv. 26, 27.

He striketh them as wicked men in the open sight of others; because they **turned back from him**, and would not consider any of his ways.

Ps. ii. 1-3.

Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying, **Let us break their bands asunder, and cast away their cords from us**.

Psalms v. 10.

Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have **rebelled against thee**.

Psalms ix. 17.

The wicked shall be turned into hell, and all the nations that **forget God**.

Psalms x. 4.

The wicked, through the pride of his countenance, will not seek after God: **God is not in all his thoughts**.

The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy : there is none that doeth good, no, not one. Have all the workers of iniquity **no knowledge** ? who eat up my people as they eat bread, and **call not upon the Lord**.

Ps. xiv. 1-4.

Their sorrows shall be multiplied **that hasten after another god**.

Ps. xvi. 4.

Who can understand his errors ? cleanse thou me from **secret faults**. Keep back thy servant also from presumptuous sins ; let them not have dominion over me : then shall I be upright, and I shall be innocent from the great transgression.

Psalm
xix. 12, 13.

Because they **regard not the works of the Lord**, nor the operation of his hands, he shall destroy them, and not build them up.

Ps. xxviii. 5.

The transgression of the wicked saith within my heart, that **there is no fear of God before his eyes**. For he flattereth himself in his own eyes, until his iniquity be found to be hateful.

Psalm
xxxvi. 1, 2.

Unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth ? seeing thou hatest instruction, and **castest my words behind thee**.

Ps. l. 16, 17.

Why boastest thou thyself in mischief, O mighty man ? God shall destroy thee forever, he shall take thee away, and pluck thee out of thy dwelling-place, and root thee out of the land of the living. Selah. The righteous also shall see, and fear, and shall laugh at him : lo, this is the man **that made not God his strength** ; but trusted in the abundance of his riches, and strengthened himself in his wickedness.

Psalm
lii. 1, 5-7.

Lo, they that are from thee shall perish : thou hast destroyed all them **that go a whoring from thee**.

Ps. lxxiii. 27.

He established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children : that the generation to come might know them, even the children which should be born : who should arise and declare them to their children : **that they might set their hope in God, and not forget the works of God, but keep his commandments** : and might not be as their fathers, a stubborn and rebellious generation ; a generation that set not their heart aright, and whose spirit was not steadfast with God.

Psalm
lxxviii. 5-22,
32-37, 40-42,
56-59.

The children of Ephraim, being armed, and carrying bows, turned back in the day of battle. **They kept not the covenant of God, and refused to walk in his law ; and forgot his**

works, and his wonders that he had shewed them. Marvellous things did he in the sight of their fathers, in the land of Egypt, in the field of Zoan. He divided the sea, and caused them to pass through; and he made the waters to stand as an heap. In the day-time also he led them with a cloud, and all the night with a light of fire. He clave the rocks in the wilderness, and gave them drink as out of the great depths. He brought streams also out of the rock, and caused waters to run down like rivers. **And then sinned yet more against him by provoking the Most High in the wilderness. And they tempted God in their heart by asking meat for their lust.** Yea, they spake against God; they said, Can God furnish a table in the wilderness? Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people? Therefore the Lord heard this, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel; **because they believed not in God, and trusted not in his salvation:** . . .

For all this **they sinned still, and believed not for his wondrous works.** Therefore their days did he consume in vanity, and their years in trouble. When he slew them, then they sought him: and they returned and inquired early after God. And they remembered that God was their Rock, and the high God their Redeemer. Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues. **For their heart was not right with him, neither were they steadfast in his covenant.**

How oft did they provoke him in the wilderness, and grieve him in the desert! Yea, **they turned back and tempted God, and limited the Holy One of Israel.** They remembered not his hand, nor the day when he delivered them from the enemy. . . . They tempted and provoked the most high God, and **kept not his testimonies:** but turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow. For they provoked him to anger with their high places, and moved him to jealousy with their graven images. When God heard this, he was wroth, and greatly abhorred Israel.

Ps. lxxix. 6.

Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.

Psalm
lxxxi. 8-15.

Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me; **there shall no strange god be in thee; neither shalt thou worship any strange god.** I am the Lord thy God which brought thee out of the land of Egypt: **open thy mouth wide, and I will fill it.** But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust: and they walked in their own counsels. Oh that my people had hearkened unto me, and Israel had walked in my ways! I should soon

have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him : but their time should have endured forever.

They know not, neither will they understand : they walk on in darkness : all the foundations of the earth are out of course. Ps. lxxxii. 5.

If his children **forsake my law**, and walk not in my judgments ; if they break my statutes, and keep not my commandments ; then will I visit their transgression with the rod, and their iniquity with stripes.

Psalm
lxxxix.
30-32.

Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, **and they have not known my ways :** unto whom I swear in my wrath, that they should not enter into my rest.

Psalm
xcv. 10, 11.

We have sinned with our fathers, we have committed iniquity, we have done wickedly. Our fathers **understood not thy wonders in Egypt** ; they remembered not the multitude of thy mercies, but provoked him at the sea, even at the Red sea. . . .

Psalm
cvi. 6, 7,
21-26.

. . . . **They forgot God their saviour, which had done great things in Egypt** ; wondrous works in the land of Ham, and terrible things by the Red sea. Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them. Yea, **they despised the pleasant land, they believed not his word :** but murmured in their tents, and hearkened not unto the voice of the Lord. Therefore he lifted up his hand against them, to overthrow them in the wilderness.

Because they **rebelled against the words of God, and contemned the counsel of the Most High :** therefore he brought down their heart with labour ; they fell down, and there was none to help.

Psalm
cvii. 11, 12.

Thou hast rebuked the proud that are cursed, **which do err from thy commandments.** Ps. cxix. 21.

Horror hath taken hold upon me because of the wicked that **forsake thy law.** Ps. cxix. 53.

I have seen an end of all perfection : **but thy commandment is exceeding broad.** Ps. cxix. 96.

They draw nigh that follow after mischief : **they are far from thy law.** Ps. cxix. 150.

Salvation is far from the wicked : **for they seek not thy statutes.** Ps. cxix. 155.

I beheld the transgressors, and was grieved ; because **they kept not thy word.** Ps. cxix. 158.

Whoso **despiseth the word** shall be destroyed : but he that feareth the commandment shall be rewarded. Prov. xiii. 13.

Prov. xxi. 4.	An high look, and a proud heart, and the plunging of the wicked, is sin.
Prov. xxi. 27.	The sacrifice of the wicked is abomination : how much more, when he bringeth it with a wicked mind ?
Prov. xxiv. 9.	The thought of foolishness is sin : and the scorner is an abomination to men.
Proverbs, xxviii. 9.	He that turneth away his ear from hearing the law , even his prayer shall be abomination.
Ecc. viii. 13.	It shall not be well with the wicked, neither shall he prolong his days, which are as a shadow ; because he feareth not before God.
Is. i. 2-4.	Hear, O heavens, and give ear, O earth : for the Lord hath spoken ; I have nourished and brought up children, and then have rebelled against me. The ox knoweth his owner, and the ass his master's crib : but Israel doth not know , my people doth not consider.
	Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters ! they have forsaken the Lord , they have provoked the Holy One of Israel unto anger, they are gone away backward.
Is. i. 23, 24.	Thy princes are rebellions , and companions of thieves : every one loveth gifts, and followeth after rewards : they judge not the fatherless, neither doth the cause of the widow come unto them. Therefore saith the Lord, the Lord of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries , and avenge me of mine enemies.
Isaiah, i. 23.	The destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed.
Isaiah, iii. 8.	Jerusalem is ruined, and Judah is fallen : because their tongue and their doings are against the Lord , to provoke the eyes of his glory.
Is. v. 13, 14.	Therefore my people are gone into captivity, because they have no knowledge : and their honourable men are famished, and their multitude dried up with thirst. Therefore hell hath enlarged herself, and opened her mouth without measure : and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.
Isaiah, v. 24.	As the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust : because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel.

The people turneth not unto him that smiteth them, neither do they seek the Lord of hosts. Therefore the Lord will cut off from Israel head and tail, branch and rush, in one day.

Is. lx. 13, 14.

Because thou hast forgotten the God of thy salvation, and hast not been mindful of the Rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips: in the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: but the harvest shall be a heap in the day of grief and of desperate sorrow.

Isaiah,
xvii. 10, 11.

The earth is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

Is. xxiv. 5.

It is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.

Is. xxvii 11.

Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvellous work among this people, &c.

Is. xxix. 13,

Wo to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin: that walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion.

Isaiah,
xxx. 1-3,
8-13.

Now go, write it before them in a table, and note it in a book, that it may be for the time to come forever and ever: that this is a rebellious people, lying children, children that will not hear the law of the Lord: which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits: get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon: therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.

Wo to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horse-men, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord!

Is. xxxi. 1.

Who gave Jacob for a spoil, and Israel to the robbers? did not the Lord, he against whom we have sinned? for they would

Is. xlii. 24.

Isaiah,
xiv. 9, 18-20.

not walk in his ways, neither were they obedient unto his law.

They that make a graven image are all of them vanity; and their delectable things shall not profit: and they are their own witnesses; **they see not, nor know;** that they may be ashamed.

They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand. And none considereth in his heart, neither is there knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree? He feedeth on ashes; a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?

Is. xiv. 20.

Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have **no knowledge** that set up the wood of their graven image, and pray unto a god that cannot save.

Isaiah, i. 11.

Behold, all ye that kindle a fire, that compass yourselves about with sparks: **walk in the light of your fire, and in the sparks that ye have kindled.** This shall ye have of mine hand; ye shall lie down in sorrow.

Isaiah, iv. 7.

Let the wicked forsake his way, and the unrighteous man **his thoughts:** and let him return unto the Lord, and he will have mercy upon him.

Is. lix. 12, 13.

Our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them; **in transgressing and lying against the Lord, and departing away from our God,** speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

Is. lxxv. 2.

I have spread out my hands all the day unto **a rebellious people,** which walketh in a way that was not good, **after their own thoughts.**

Jer. i. 16.

I will utter my judgments against them touching all their wickedness, **who have forsaken me,** and have burned incense unto other gods, and worshipped the works of their own hands.

Jeremiah,
ii. 4-9, 13-19,
27-32.

Hear ye the word of the Lord, O house of Jacob, and all the families of the house of Israel:

Thus saith the Lord, What iniquity have your fathers found in me, that they are **gone far from me,** and have walked after vanity, and are become vain? **Neither said they, Where is the Lord** that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land

of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt? And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination. **The priests said not, Where is the Lord?** and they that handle the law **knew me not**: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit.

Wherefore I will yet plead with you, saith the Lord. . . . My people have committed two evils; they have **forsaken me** the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

Is Israel a servant? is he a home-born slave? why is he spoiled? The young lions roared upon him, and yelled, and they made his land waste: his cities are burned without inhabitant. Also the children of Noph and Tahapanes have broken the crown of thy head. Hast thou not procured this unto thyself, **in that thou hast forsaken the Lord thy God**, when he led thee by the way? And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river? Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, **that thou hast forsaken the Lord thy God, and that my fear is not in thee**, saith the Lord God of hosts.

Saying to a stock, Thou art my father; and to a stone, Thou hast brought me forth: **for they have turned their back unto me, and not their face**: but in the time of their trouble they will say, Arise, and save us. But where are thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Judah. Wherefore will ye plead with me? ye all have transgressed against me, saith the Lord. In vain have I smitten your children; they received no correction: your own sword hath devoured your prophets, like a destroying lion.

O generation, see ye the word of the Lord. Have I been a wilderness unto Israel? a land of darkness? **wherefore say my people, We are lords; we will come no more unto thee?** Can a maid forget her ornaments, or a bride her attire? **yet my people have forgotten me days without number.**

Only acknowledge thine iniquity, that thou hast **transgressed against the Lord thy God**, and hast scattered thy ways to the strangers under every green tree, and ye **have not obeyed my voice**, saith the Lord.

Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the Lord. A voice was heard upon the high places, weeping and sup-

Jer. iii. 13.

Jeremiah,
iii. 20-25.

plications of the children of Israel: for they have perverted their way, and they have **forgotten the Lord their God**. Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the Lord our God. Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel. For shame hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters. We lie down in our shame, and our confusion covereth us: for we have sinned against the Lord our God, we and our fathers, from our youth even unto this day, and **have not obeyed the voice of the Lord our God**.

Jer. iv. 22.

My people is foolish, **they have not known me**; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no **knowledge**.

Jeremiah,
v. 19-24.

It shall come to pass, when ye shall say, Wherefore doeth the Lord our God all these things unto us? then shalt thou answer them, Like as ye have **forsaken me**, and served strange gods in your land, so shall ye serve strangers in a land that is not yours. . . . Hear now this, **O foolish people, and without understanding**; which have eyes, and see not; which have ears, and hear not: **Fear ye not me? saith the Lord**: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? But this people hath a revolting and a rebellious heart; **they are revolted and gone**. Neither **say they in their heart, Let us now fear the Lord our God**, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest.

Jeremiah,
vi. 10, 16-19.

To whom shall I speak, and give warning, that they may hear? Behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the Lord is unto them a reproach; they have no delight in it. . . . Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set watchmen over you, saying, Harken to the sound of the trumpet. But they said, we will not hearken.

Therefore hear, ye nations, and know, O congregation, what is among them. Hear, O earth: Behold, I will bring evil upon this people, even the fruit of their thoughts, **because they have not hearkened unto my words, nor to my law, but rejected it**.

Jer. viii. 6-9.

I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle. Yea,

the stork in the heaven knoweth her appointed times; and the turtle, and the crane, and the swallow, observe the time of their coming; **but my people know not the judgment of the Lord.**

How do ye say, We are wise, and the law of the Lord is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken: **lo, they have rejected the word of the Lord; and what wisdom is in them?**

Oh that I had in the wilderness a lodging-place of way-faring men; that I might leave my people, and go from them! for they be all adulterers, and an assembly of treacherous men. And they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they **know not me**, saith the Lord.

Jer. ix. 2, 3.

And the Lord saith, **Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein**; but have walked after the imagination of their own heart, and after Baalim, which their fathers taught them: therefore thus saith the Lord of hosts, the God of Israel; Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink.

Jeremiah,
ix. 13-15.

The word that came to Jeremiah from the Lord, saying, Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem; and say thou unto them, Thus saith the Lord God of Israel; **Cursed be the man that obeyeth not the words of this covenant**, which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God: that I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as it is this day.

Jer. xl. 1-8.

For I earnestly protested unto your fathers in the day that I brought them up out of the land of Egypt, even unto this day, rising early and protesting, saying, **Obey my voice. Yet they obeyed not, nor inclined their ear**, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded them to do; but they did them not.

Thus saith the Lord against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit; Behold, I will pluck them out of their land, and pluck out the house of Judah from among them. And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land. And it shall come to pass, if they will dili-

Jeremiah,
xii. 14-17.

gently learn the ways of my people, to swear by my name, The Lord liveth; as they taught my people to swear by Baal; then shall they be built in the midst of my people. But if **they will not obey**, I will utterly pluck up and destroy that nation, saith the Lord.

Jeremiah,
xiii. 7-10.

I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and behold, the girdle was marred, it was profitable for nothing.

Then the word of the Lord came unto me, saying, Thus saith the Lord, After this manner will I mar the pride of Judah, and the great pride of Jerusalem. This evil people, **which refuse to hear my words**, which walk in the imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing.

Jer. xv. 6, 7.

Thou hast forsaken me, saith the Lord, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting. And I will fan them with a fan in the gates of the land; I will bereave them of children, I will destroy my people, since they return not from their ways.

Jeremiah,
xvi. 10-13.

And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, Wherefore hath the Lord pronounced all this great evil against us? or what is our iniquity? or what is our sin that we have committed against the Lord our God? then shalt thou say unto them, Because your fathers have **forsaken me**, saith the Lord, and have walked after other gods, and have served them, and have worshipped them, **and have forsaken me, and have not kept my law**; and ye have done worse than your fathers; for, behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me: therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers; and there shall ye serve other gods day and night; where I will not shew you favour.

Jer. xvii. 5, 6.

Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and **whose heart departeth from the Lord**. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.

Jer. xvii. 13.

O Lord, the hope of Israel, **all that forsake thee shall be ashamed**, and they that depart from me shall be written in the earth, **because they have forsaken the Lord, the fountain of living waters**.

Jeremiah,
xviii. 13-16.

Thus saith the Lord; Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done a very horrible thing. Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that

come from another place be forsaken? Because my people hath **forgotten me**, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, **in a way not cast up**; to make their land desolate, and a perpetual hissing; every one that passeth thereby shall be astonished, and wag his head.

Hear ye the word of the Lord, O kings of Judah, and inhabitants of Jerusalem; Thus saith the Lord of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle. Because they have **forsaken me**, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents; they have built also the high places of Baal, to burn their sons with fire for burnt-offerings unto Baal, **which I commanded not, nor spake it, neither came it into my mind**: therefore, behold, the days come, saith the Lord, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of Slaughter.

Jer. xix. 3-6.

Thus saith the Lord of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, **that they might not hear my words**.

Jer. xix. 15.

This land, which thou didst swear to their fathers to give them, a land flowing with milk and honey; they came in and possessed it; **but they obeyed not thy voice, neither walked in thy law**; they have done nothing of all **that thou commandedst them to do**: therefore thou hast caused all this evil to come upon them.

Jeremiah,
xxxii. 22, 23.

They have turned unto me the back, and not the face: though I taught them, rising up early and teaching them, yet they have not hearkened to receive instruction. But they set their abominations in the house which is called by my name, to defile it. And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; **which I commanded them not, neither came it into my mind**, that they should do this abomination, to cause Judah to sin.

Jeremiah,
xxxii. 33-35.

This is the word that came unto Jeremiah from the Lord, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim liberty unto them; that every man should let his man-servant, and every man his maid-servant, being an Hebrew or an Hebrewess, go free; that none should serve himself of them, to wit, of a Jew his brother. Now when all the princes, and all the people which had entered into the covenant, heard that every one should let his man-servant, and every one his maid-servant, go free, that none should serve them-

Jeremiah,
xxxiv. 8-17.

selves of them any more, then they obeyed, and let them go. But afterwards they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.

Therefore the word of the Lord came to Jeremiah from the Lord, saying, Thus saith the Lord, the God of Israel ; **I made a covenant with your fathers** in the day that I brought them forth out of the land of Egypt, out of the house of bond-men, saying, At the end of seven years, let ye go every man his brother an Hebrew, which hath been sold unto thee ; and when he hath served thee six years, thou shalt let him go free from thee ; **but your fathers hearkened not unto me, neither inclined their ear.**

And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour ; and ye had made a covenant before me in the house which is called by my name : but ye turned and **polluted my name**, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids. Therefore thus saith the Lord ; **We have not hearkened unto me, in proclaiming liberty**, every one to his brother, and every man to his neighbour : behold, I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine ; and I will make you to be removed into all the kingdoms of the earth.

Jeremiah,
xxxv. 12-17.

Then came the word of the Lord unto Jeremiah, saying, Thus saith the Lord of hosts, the God of Israel ; Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words ? saith the Lord. The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed ; for unto this day they drink none, **but obey their father's commandment** : notwithstanding I have spoken unto you, rising early and speaking ; **but ye hearkened not unto me.** I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers : but ye have not inclined your ear, nor hearkened unto me.

Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them ; but this people hath not hearkened unto me : therefore thus saith the Lord God of hosts, the God of Israel ; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them ; because I have spoken unto them, but they have not heard ; and I have called unto them, but they have not answered.

Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness; and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem? They are not humbled even unto this day, **neither have they feared, nor walked in my law, nor in my statutes,** that I set before you and before your fathers.

Jeremiah,
xli. 9, 10.

Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him that answer, saying, The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye and your fathers, your kings, and your princes, and the people of the land, did not the Lord remember them, and came it not into his mind? So that the Lord could no longer bear, because of the evil of your doings, and because of the abominations which ye have committed; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day. Because ye have burned incense, and because ye have **sinned against the Lord, and have not obeyed the voice of the Lord, nor walked in his law, nor in his statutes, nor in his testimonies;** therefore this evil is happened unto you, as at this day.

Jeremiah,
xli. 20-23.

Because thou hast trusted in thy works and in thy treasures, thou shalt also be taken: and Chemosh shall go forth into captivity with his priests and his princes together. And the spoiler shall come upon every city, and no city shall escape; the valley also shall perish, and the plain shall be destroyed, as the Lord hath spoken.

Jeremiah,
xlviii. 7-10.

Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein. Cursed be he **that doeth the work of the Lord deceitfully,** and cursed be he that keepeth back his sword from blood.

Moab shall be destroyed from being a people, **because he hath magnified himself against the Lord.**

Jer. xlviii. 42.

I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, **because thou hast striven against the Lord.**

Jer. l. 21.

Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: recompense her according to her work; according to all that she hath done, do unto her: **for she hath been proud against the Lord, against the Holy One of Israel.** Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the Lord.

Jer. l. 29-32.

Behold, I am against thee, **O thou most proud,** saith the Lord God of hosts: for thy day is come, the time that I will visit thee. And the most proud shall stumble and fall, and none shall

raise him up : and I will kindle a fire in his cities, and it shall devour all round about him.

Ezek. ii. 3.

And he said unto me, Son of man, I send thee to the children of Israel, to a **rebellious nation** that hath **rebelled** against me : they and their fathers have transgressed against me, even unto this very day.

Ezek. v. 5-8.

Thus saith the Lord God ; This is Jerusalem ; I have set it in the midst of the nations and countries that are round about her. And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that are round about her : for they have refused my judgments and my statutes, they have not walked in them. Therefore thus saith the Lord God ; Because ye multiplied more than the nations that are round about you, **and have not walked in my statutes, neither have kept my judgments**, neither have done according to the judgments of the nations that are round about you ; therefore thus saith the Lord God ; Behold I, even I, am against thee, and will execute judgments in the midst of thee in the sight of the nations.

Ezek. vi. 9.

And they that escape of you shall remember me among the nations whither they shall be carried captives, because I am broken with their whorish heart, **which hath departed from me**, and with their eyes which go a whoring after their idols : and they shall loathe themselves for the evils which they have committed in all their abominations.

Ezekiel,
xiv. 7, 10, 11.

Every one of the house of Israel, or of the stranger that sojourneth in Israel, **which separateth himself from me**, and setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to a prophet to inquire of him concerning me ; I the Lord will answer him by myself : And they shall bear the punishment of their iniquity : the punishment of the prophet shall be even as the punishment of him that seeketh unto him ; that the house of Israel may **go no more astray from me**, neither be polluted any more with all their transgressions ; but that they may be my people, and I may be their God, saith the Lord God.

Ezekiel,
xviii. 5-9,
19, 27.

But if a man be just, and do that which is **lawful and right**, and hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman, and hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment ; he that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, **hath walked in my statutes, and**

hath kept my judgments, to deal truly ; he is just, he shall surely live, saith the Lord God. . . . Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is **lawful and right, and hath kept all my statutes, and hath done them**, he shall surely live. . . . Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is **lawful and right**, he shall save his soul alive.

I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them. Moreover, also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them.

Ezekiel,
xx. 11-26.

But the house of Israel **rebelled against me** in the wilderness : **they walked not in my statutes, and they despised my judgments**, which if a man do, he shall even live in them : and my sabbaths they greatly polluted : then I said, I would pour out my fury upon them in the wilderness, to consume them. But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out. Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands : because they **despised my judgments, and walked not in my statutes, but polluted my sabbaths** : for their heart went after their idols. Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness. But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols : I am the Lord your God ; walk in my statutes, and keep my judgments, and do them ; and hallow my sabbaths ; and they shall be a sign between me and you, that ye may know that I am the Lord your God. Notwithstanding, the children **rebelled against me** : they **walked not in my statutes, neither kept my judgments to do them**, which if a man do, he shall even live in them : they polluted my sabbaths : then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness. Nevertheless, I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth. I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries ; **because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths**, and their eyes were after their fathers' idols. Wherefore I gave them also statutes that were not good, and judgments whereby they should not live ; and I polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb, that I might make them desolate, to the end that they might know that I am the Lord.

Ezekiel,
xxiii. 30-35.

I will do these things unto thee, **because thou hast gone a whoring after the heathen**, and because thou art polluted with their idols. Thou hast walked in the way of thy sister; therefore will I give her cup into thine hand. Thus saith the Lord God; Thou shalt drink of thy sister's cup deep and large: thou shalt be laughed to scorn and had in derision; it containeth much. Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria. Thou shalt even drink it and suck it out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken it, saith the Lord God. Therefore thus saith the Lord God; Because thou hast **forgotten me, and cast me behind thy back**, therefore bear thou also thy lewdness and thy whoredoms.

Ezekiel,
xxxiii. 14, 15.

When I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is **lawful and right**; if the wicked restore the pledge, give again that he had robbed, **walk in the statutes of life**, without committing iniquity; he shall surely live, he shall not die.

Ezekiel,
xxxix. 23-26.

The heathen shall know that the house of Israel went into captivity for their iniquity: **because they trespassed against me**. Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; after that they have borne their shame, and all their trespasses whereby they have **trespassed against me**, when they dwelt safely in their land, and none made them afraid.

Daniel,
v. 18, 20-24.

O thou king [Belshazzar], the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour: But **when his heart was lifted up, and his mind hardened in pride**, he was deposed from his kingly throne, and they took his glory from him: till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; **but hast lifted up thyself against the Lord of heaven**; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: **and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified**. Then was the part of the hand sent from him; and this writing was written.

Daniel,
ix. 3-11.

I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: and I prayed unto the Lord my God, and made my confession, and said, O Lord, the

great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, **even by departing from thy precepts and from thy judgments**: neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have **trespassed against thee**. O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, **because we have sinned against thee**. To the Lord our God belong mercies and forgivenesses, though we have **rebelled against him**; neither have we **obeyed the voice of the Lord our God, to walk in his laws**, which he set before us by his servants the prophets. Yea, all Israel have **transgressed thy law, even by departing, that they might not obey thy voice**; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God because we have **sinned against him**.

The beginning of the word of the Lord by Hosea. And the Lord said to Hosea, Go, take unto thee a wife of whoredoms, and children of whoredoms; for the land hath committed great whoredom, **departing from the Lord**. And I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her ear-rings and her jewels, and she went after her lovers, **and forgat me**, saith the Lord.

Hosea,
i. 2, ii. 13.

Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth nor mercy, **nor knowledge of God** in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.

Hosea,
iv. 1, 2, 6-12.

My people are destroyed **for lack of knowledge**: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast **forgotten the law of thy God**, I will also forget thy children. As they were increased, so they **sinned against me**: therefore will I change their glory into shame. They eat up the sin of my people, and they set their heart on their iniquity. And there shall be, like people, like priest: and I will punish them for their ways, and reward them their doings. For they shall eat, and not have enough: they shall commit whoredom, and shall not increase: **because they have left off to take heed to the Lord**. My people ask counsel at their stocks, and their staff declareth unto them: for the spirit of

whoredoms hath caused them to err, and they have **gone a whoring from under their God.**

Hosea, iv. 14.

The people **that doth not understand** shall fall.

Hosea,
v. 3-5.

I know Ephraim, and Israel is not hid from me: for now, O Ephraim, thou committest whoredom, and Israel is defiled. They will not frame their doings to turn unto their God: for the spirit of whoredoms is in the midst of them, and **they have not known the Lord.** And the pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them.

Hosea,
vi. 6, 7.

I desired mercy, and not sacrifice; and **the knowledge of God** more than burnt-offerings. But they like men have **transgressed the covenant:** there have they dealt treacherously against me.

Hosea,
vii. 11-16,
viii. 1, 13, 14.

Ephraim is like a silly dove without heart: they call to Egypt, they go to Assyria. When they shall go, I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them as their congregation hath heard. Wo unto them! **for they have fled from me:** destruction unto them! because they have **transgressed against me:** though I have redeemed them, yet they have spoken lies against me. And they have not cried unto me with their heart, when they howled upon their beds: they assemble themselves for corn and wine, and they **rebel against me.** Though I have bound and strengthened their arms, yet do they imagine mischief against me. They return, **but not to the Most High:** they are like a deceitful bow: their princes shall fall by the sword for the rage of their tongue: this shall be their derision in the land of Egypt. . . . Set the trumpet to thy mouth. He shall come as an eagle against the house of the Lord, because they have **transgressed my covenant, and trespassed against my law.** . . . They sacrifice flesh for the sacrifices of mine offerings, and eat it; but the Lord accepteth them not; now will he remember their iniquity, and visit their sins; they shall return to Egypt. For Israel hath **forgotten his Maker,** and buildeth temples; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof.

Hosea, ix. 17.

My God will cast them away, **because they did not hearken unto him:** and they shall be wanderers among the nations.

Hosea, x. 1, 2.

Israel is an empty vine, **he bringeth forth fruit unto himself:** according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made **godly images.** **Their heart is divided;** now shall they be found faulty.

My people are bent to **backsliding from me** : though they called them to the Most High, none at all would exalt him. Hosea, xi. 7.

I did know thee in the wilderness, in the land of great drought. According to their pasture, so were they filled ; they were filled, and their heart was exalted : therefore have they **forgotten me**. Therefore I will be unto them as a lion : as a leopard by the way will I observe them. Hosea, xlii. 5-7:

Thus saith the Lord ; For three transgressions of Judah, and for four, I will not turn away the punishment thereof : because they have **despised the law of the Lord**, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked. Amos, ii. 4.

Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, **You only have I known of all the families of the earth : therefore I will punish you for all your iniquities.** Amos, iii. 1, 2.

I will stretch out mine hand upon Judah and upon all the inhabitants of Jerusalem ; and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the priests ; and them that worship the host of heaven upon the house-tops ; and them that worship and that swear by the Lord, and that swear by Malcham ; and them that are **turned back from the Lord** ; and those that **have not sought the Lord, nor inquired for him.** Zeph. i. 4-6.

I will bring distress upon men, that they shall walk like blind men, **because they have sinned against the Lord** : and their blood shall be poured out as dust, and their flesh as the dung. Zeph. i. 17.

Wo to her that is filthy and polluted, to the oppressing city ! She **obeyed not the voice** ; she received not correction ; she **trusted not in the Lord** ; she **drew not near to her God.** Zephaniah, iii. 1, 2.

Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem ; **for Judah hath profaned the holiness of the Lord which he loved**, and hath married the daughter of a strange god. Mal. ii. 11.

I will come near to you to judgment : and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and **fear not me**, saith the Lord of hosts. Mal. iii. 5.

Even from the days of your fathers ye are **gone away from mine ordinances**, and have not kept them. Return unto me, Mal. iii. 7-9.

and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return.

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: **for ye have robbed me**, even this whole nation?

Malachi,
iii. 13-18.

Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? **Ye have said, It is vain to serve God**: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.

Then they that **feared the Lord** spake often one to another: and the Lord hearkened, and heard it: and a book of remembrance was written before him for them that **feared the Lord, and that thought upon his name**. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that **serveth God** and him that **serveth him not**.

Luke,
i. 16, 17.

Many of the children of Israel shall he [John the Baptist,] turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and **the disobedient** to the wisdom of the just; to make ready a people prepared for the Lord.

John,
iii. 18, 19.

He that believeth on him is not condemned: but he that believeth not is condemned already, **because he hath not believed in the name of the only begotten Son of God**. And this is the condemnation, **that light is come into the world, and men loved darkness rather than light**, because their deeds were evil.

John,
v. 37, 38.

The Father himself which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: **for whom he hath sent, him ye believe not**.

Matthew,
v. 17-19.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore **shall break one of these least commandments**, and shall teach men so, he shall be called the least in the kingdom of heaven.

Matthew,
xi. 20-24.

Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Wo unto thee, Chorazin! wo unto thee, Bethsaida! for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you,

It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, **That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.**

He that is not with me, is against me; and he that gathereth not with me, scattereth abroad. Matt. xii. 30.

And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. Luke, xi. 29-32.

The queen of the south shall rise up in the judgment with the men of this generation, **and condemn them:** for she came from the utmost parts of the earth, to hear the wisdom of Solomon; and behold, a greater than Solomon is here. The men of Nineveh shall rise up in the judgment with this generation, **and shall condemn it:** for they repented at the preaching of Jonas; and behold, a greater than Jonas is here.

Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God. But he **that denieth me** before men, shall be denied before the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven. Luke, xii. 8-10.

That servant **which knew his Lord's will,** and prepared not himself, neither did according to his will, shall be beaten with **many stripes.** But he **that knew not,** and did commit things worthy of stripes, shall be beaten with **few stripes.** For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more. Luke, xii. 47, 48.

These twelve Jesus sent forth, and commanded them. . . . As ye go, preach, saying, The kingdom of heaven is at hand. . . . And whosoever **shall not receive you,** nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, **It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.** Matthew, x. 5, 7, 14, 15.

Whosoever shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever **shall deny me** before men, him will I also deny before my Father which is in heaven. Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, Matthew, x. 32-37.

and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. **He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me.**

Matt. xv. 1-9.

Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread?

But he answered and said unto them, Why do ye also **transgress the commandment of God** by your tradition? For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honour not his father or his mother, he shall be free. **Thus have ye made the commandment of God of none effect** by your tradition.

Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but **their heart is far from me.**

But in vain they do worship me, **teaching for doctrines the commandments of men.**

Mark,
vii. 5-13.

Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but **their heart is far from me.** Howbeit, in vain do they worship me, teaching for doctrines the commandments of men. For **laying aside the commandment of God, ye hold the tradition of men**, as the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye **reject the commandment of God**, that ye may keep your own tradition. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: but ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother; **making the word of God of none effect** through your tradition, which ye have delivered: and many such like things do ye.

Mark,
viii. 38.

Whosoever shall be **ashamed of me and of my words** in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

John, viii. 47.

He that is of God **heareth God's words**: ye therefore hear them not, because ye are not of God.

Luke,
xix. 41-44.

And when he was come near he beheld the city, and wept over it, saying, **If thou hadst known**, even thou, at least in this

thy day, the things which belong unto thy peace ! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee : and they shall not leave in thee one stone upon another : **because thou knewest not the time of thy visitation.**

I know you, that **ye have not the love of God in you.** I am come in my Father's name, and ye **receive me not** : if another shall come in his own name, him ye will receive. How can ye believe, which receive honour one of another, and **seek not the honour that cometh from God only ?**

John,
v. 42-44.

If any man hear my words, and believe not, I judge him not : for I came not to judge the world, but to save the world. He that **rejecteth me, and receiveth not my words**, hath one that judgeth him : the word that I have spoken, the same shall judge him in the last day.

John,
xii. 47, 48.

The kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one ; to every man according to his several ability ; and straightway took his journey. Then he that had received the five talents, went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. **But he that had received one, went and digged in the earth, and hid his lord's money.**

Matthew,
xxv. 14-30.

After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents : behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant ; thou hast been faithful over a few things, I will make thee ruler over many things : enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents ; behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant ; thou hast been faithful over a few things, I will make thee ruler over many things : enter thou into the joy of thy lord.

Then he which had received the one talent came, and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed : and I was afraid, and went and hid thy talent in the earth : lo, there thou hast that is thine. His lord answered and said unto him, **Thou wicked and slothful servant**, thou knowest that I reap where I sowed not, and gather where I have not strawed : thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, shall be taken away even that which he hath. And cast ye **the unprofitable servant** into outer darkness: there shall be weeping and gnashing of teeth.

John, xv. 14.

Ye are my friends, if ye do whatsoever I command you.

John,
xv. 18-25.

If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also. But all these things will they do unto you **for my name's sake, because they know not him that sent me.**

If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. He that hateth me, hateth my Father also.

If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the world might be fulfilled that is written in their law, They hated me without a cause.

John,
xvi. 2, 3.

They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you, **will think that he doeth God service.** And these things will they do unto you, **because they have not known the Father, nor me.**

John,
xvi. 7-9.

If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, **because they believe not on me.**

Acts,
iii. 22, 23.

Moses said unto the fathers, A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me; **him shall ye hear in all things, whatsoever he shall say unto you.**

And it shall come to pass, that every soul **which will not hear that prophet,** shall be destroyed from among the people.

Acts,
xiii. 40, 41.

Beware lest that cometh upon you which is spoken of in the prophets; Behold, **ye despisers,** and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

Romans,
i. 18, 20-25,
28-32.

The wrath of God is revealed from heaven against all **ungodliness and unrighteousness** of men, who hold the truth in unrighteousness. . . . They are without excuse: **because that when they knew God, they glorified him not as God,** neither were thankful, but became vain in their imaginations, and

their foolish heart was darkened. Professing themselves to be wise, they became fools; and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves: **who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen.** And even as they **did not like to retain God in their knowledge**, God gave them over to a reprobate mind, to do those things which are not convenient: being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful: **who, knowing the judgment of God**, that they which commit such things are worthy of death; not only do the same, but have pleasure in them that do them.

Unto them that are contentious, and **do not obey the truth**, but obey unrighteousness; indignation and wrath, ...

Rom. ii. 8.

As many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law; (for not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, **are a law unto themselves.** Which shew the word of **the law written in their hearts**, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another.)

Romans,
ii. 12-15.

The name of God is blasphemed among the Gentiles through you, as it is written. For circumcision verily profiteth, **if thou keep the law**; but if thou be a breaker of the law, thy circumcision is made uncircumcision.

Romans,
ii. 24, 25.

As it is written, There is none righteous, no, not one: there is none **that understandeth**, there is none **that seeketh after God.** They are all **gone out of the way**, they are together become unprofitable: there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways: and the way of peace **have they not known.** **There is no fear of God before their eyes.**

Romans,
iii. 10-18.

By the deeds of the law there shall no flesh be justified in his sight: **for by the law is the knowledge of sin.**

Rom. iii. 20.

All have sinned, and **come short of the glory of God.**

Rom. iii. 23.

Rom. iv. 15.

The law worketh wrath : **for where no law is, there is no transgression.**

Romans,
v. 13, 14.

Until the law, sin was in the world : **but sin is not imputed when there is no law.** Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression.

Romans,
v. 19, 20.

By one man's **disobedience** many were made sinners. . . . Moreover the law entered **that the offence might abound.** But where sin abounded, grace did much more abound.

Rom. vi. 16.

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey ; whether of sin unto death, or of **obedience** unto righteousness ?

Romans,
vii. 7-13.

What shall we say then ? Is the law sin ? God forbid. **Nay, I had not known sin, but by the law :** for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. **For without the law, sin was dead.** For I was alive without the law once : **but when the commandment came, sin revived, and I died.** And the commandment which was ordained to life, I found to be unto death. For sin, **taking occasion by the commandment,** deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good.

Was then that which is good made death unto me ? God forbid. But sin, **that it might appear sin,** working death in me by that which is good ; that sin by the commandment might become exceeding sinful.

Romans,
viii. 5-7.

They that are after the flesh, do mind the things of the flesh : but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death ; but to be spiritually minded is life and peace : because **the carnal mind is enmity against God : for it is not subject to the law of God,** neither indeed can be.

Romans,
x. 20, 21.

Esaias is very bold, and saith, I was found of them that sought me not ; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a **disobedient** and gainsaying people.

Rom. xiv. 14,
20, 23.

I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself : **but to him that esteemeth anything to be unclean, to him it is unclean.** . . . All things indeed are pure ; **but it is evil for that man who eateth with offence.** . . . And he that doubteth is damned if he eat, because he eateth not of faith : **for whatsoever is not of faith is sin.**

1 Cor. xv. 56.

The sting of death is sin ; and **the strength of sin is the law.**

If any man **love not the Lord Jesus Christ**, let him be Anathema, Maran-atha.

1 Cor. xvi. 22.

Seeing that we have such hope, we use great plainness of speech : and not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished : but **their minds were blinded** : for until this day remaineth the same vail untaken away in the reading of the old testament ; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless **when it shall turn to the Lord, the vail shall be taken away.**

2 Corinlh.
iii. 12-16.

If our gospel be hid, it is hid to them that are lost : in whom the god of this world **hath blinded the minds of them which believe not**, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

2 Cor. iv. 3, 4.

It is written, Cursed is every one **that continueth not in all things which are written in the book of the law to do them.**

Gal. iii. 10.

And you hath he quickened, who were dead in trespasses and sins ; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in **the children of disobedience** : among whom also we all had our conversation in times past in the lusts of our flesh, **fulfilling the desires of the flesh and of the mind.**

Eph. ii. 1-3.

This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, **having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart** : who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.

Ephesians,
iv. 17-19.

You, that were sometime **alienated and enemies in your mind** by wicked works, yet now hath he reconciled.

Col. i. 21.

Mortify your members which are upon the earth ; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry : for which things' sake the wrath of God cometh on **the children of disobedience.**

Col. iii. 5, 6.

The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them **that know not God, and that obey not the gospel of our Lord Jesus Christ.**

2 Thessalon.
i. 7, 8.

They received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie : that they all might be damned **who believed not the truth**, but had pleasure in unrighteousness.

2 Thessalon.
ii. 10-12.

Unto the pure all things are pure : but unto them that are defiled and unbelieving is nothing pure ; but even their mind and

Titus,
i. 15, 16.

	conscience is defiled. They profess that they know God; but in works they deny him , being abominable, and disobedient, and unto every good work reprobate.
Titus, iii. 3.	We ourselves also were sometimes foolish, disobedient , deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.
Heb. ii. 1-3.	Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation .
Hebrews, iii. 12, 13.	Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God . But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin.
Hebrews, iii. 18, 19.	To whom sware he that they should not enter into his rest, but to them that believed not ? So we see that they could not enter in because of unbelief .
Hebrews, x. 26-29.	If we sin wilfully after that we have received the knowledge of the truth , there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.
	He that despised Moses' law , died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God , and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?
Heb. xii. 25.	See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven .
James, ii. 10, 11.	Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery; said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law .
James, iv. 17.	To him that knoweth to do good, and doeth it not, to him it is sin.
1 Peter, iv. 17.	The time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God .
2 Peter, ii. 1.	There were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them , and bring upon themselves swift destruction.
2 Peter, ii. 20, 21.	If after they have escaped the pollutions of the world through

the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth.

1 John, i. 5, 6.

He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

1 John, ii. 4.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

1 John, ii. 15, 16.

Whosoever committeth sin transgresseth also the law : for sin is the transgression of the law.

1 John, iii. 4.

He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son.

1 John, v. 10.

If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death : I do not say that he shall pray for it. All unrighteousness is sin : and there is a sin not unto death.

1 John, v. 16, 17.

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God.

2 John, 9.

There are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

Jude, 4, 5.

Unto the angel of the church of Ephesus, write, ...
. . . I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works ; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

Revelation, ii. 1, 4, 5.

Unto the angel of the church of the Laodiceans, write, ...
. . . I know thy works, that thou art neither cold nor hot : I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.

Revelation, iii. 14-16.

The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone.

Rev. xxi. 8.

XVII.

Imputation of Sin.

Gen. iii. 1-6.

Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know, that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat.

Genesis,
iii. 14-20.

And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.

Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children: and thy desire shall be to thy husband, and he shall rule over thee.

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field: in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

And Adam called his wife's name Eve, because she was the mother of all living.

Gen. vi. 5-7.

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was

only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth ; **both man and beast, and the creeping thing, and the fowls of the air :** for it repenteth me that I have made them.

In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights. . . . And the waters prevailed, and were increased greatly upon the earth : and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth : and all the high hills that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail : and the mountains were covered.

Genesis,
vii. 11, 12,
18-23.

And all flesh died that moved upon the earth, **both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth,** and every man : all in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, **both man, and cattle, and the creeping things, and the fowl of the heaven ;** and they were destroyed from the earth : and Noah only remained alive, and they that were with him in the ark.

And Noah began to be an husbandman, and he planted a vineyard : and he drank of the wine, and was drunken ; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father : and their faces were backward, and they saw not their father's nakedness.

Genesis,
ix. 20-27.

And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, **Cursed be Canaan ; a servant of servants shall he be unto his brethren.** And he said, Blessed be the Lord God of Shem ; **and Canaan shall be his servant.** God shall enlarge Japheth, and he shall dwell in the tents of Shem ; **and Canaan shall be his servant.**

And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. The princes also of Pharaoh saw her, and commended her before Pharaoh : and the woman was taken into Pharaoh's house.

Genesis,
xii. 14-17.

And he entreated Abram well for her sake : and he had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels.

Gen. xx. 1-7.

And the Lord plagued Pharaoh and his house with great plagues because of Sarah, Abram's wife.

And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar.

And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent and took Sarah. But God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken: for she is a man's wife. But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation? Said he not unto me, She is my sister? and she, even she herself said, He is my brother: in the integrity of my heart and innocency of my hands have I done this. And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her. Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, **thou and all that are thine.**

Genesis,
xlix. 1-7.

And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days. Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

Reuben, thou art my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power; unstable as water, **thou shalt not excel;** because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch.

Simeon and Levi are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret: unto their assembly, mine honour, be not thou united! for in their anger they slew a man, and in their self-will they digged down a wall. **Cursed be their anger, for it was fierce: and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.**

Exodus,
vii. 14-25.

And the Lord said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go. Get thee unto Pharaoh in the morning; lo, he goeth out unto the water, and thou shalt stand by the river's brink against he come: and the rod which was turned to a serpent shalt thou take in thine hand. And thou shalt say unto him, The Lord God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and behold, hitherto **thou** wouldest not hear. Thus saith the Lord, In this thou shalt know that I am the Lord: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood. And the fish that

is in the river shall die, and the river shall stink : and the Egyptians shall loathe to drink of the water of the river.

And the Lord spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood : and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone.

And Moses and Aaron did so, as the Lord commanded ; and he lifted up the rod and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants ; and all the waters that were in the river were turned to blood. And the fish that was in the river died ; and the river stank, and the Egyptians could not drink of the water of the river ; and there was blood throughout all the land of Egypt.

And the magicians of Egypt did so with their enchantments : and Pharaoh's heart was hardened, neither did he hearken unto them ; as the Lord had said. And Pharaoh turned and went into his house, neither did he set his heart to this also. And all the Egyptians digged round about the river for water to drink ; for they could not drink of the water of the river.

And seven days were fulfilled after that the Lord had smitten the river.

And the Lord spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the Lord, Let my people go that they may serve me. And if thou refuse to let them go, behold, I will smite all thy borders with frogs : and the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneeding troughs : and the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

And the Lord spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt. And Aaron stretched out his hand over the waters of Egypt ; and the frogs came up, and covered the land of Egypt.

But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them ; as the Lord had said.

And the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt. And they did so ; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man and in beast : all the dust of the land became lice throughout all the land of Egypt. And the magicians did so with their enchantments to bring forth lice, but they could not : so there were lice upon man, and upon beast.

Exodus,
viii. 1-6,
15-24.

Then the magicians said unto Pharaoh, This is the finger of God : and Pharaoh's heart was hardened, and he hearkened not unto them ; as the Lord had said.

And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh ; (lo, he cometh forth to the water ;) and say unto him, Thus saith the Lord, Let my people go, that they may serve me : else, if **thou** wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses : and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are. And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there ; to the end thou mayest know that I am the Lord in the midst of the earth. And I will put a division between my people and thy people : to-morrow shall this sign be.

And the Lord did so : and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt : the land was corrupted by reason of the swarm of flies.

Exodus,
ix. 1-15,
18-26.

Then the Lord said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me. For if **thou** refuse to let them go, and wilt hold them still, behold, the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep : there shall be a very grievous murrain. And the Lord shall sever between the cattle of Israel, and the cattle of Egypt : and there shall nothing die of all that is the children's of Israel. And the Lord appointed a set time, saying, To-morrow the Lord shall do this thing in the land.

And the Lord did that thing on the morrow, and all the cattle of Egypt died : but of the cattle of the children of Israel died not one. And Pharaoh sent, and behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

And the Lord said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt.

And they took ashes of the furnace, and stood before Pharaoh ; and Moses sprinkled it up toward heaven : and it became a boil breaking forth with blains upon man, and upon beast. And the magicians could not stand before Moses, because of the boils : for the boil was upon the magicians, and upon all the Egyptians. And the Lord hardened the heart of Pharaoh, and he hearkened not unto them ; as the Lord had spoken unto Moses.

And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me. For I will at this time send all my plagues upon thine heart, **and upon thy servants, and upon thy people**: that thou mayest know that there is none like me in all the earth. For now I will stretch out my hand, that I may smite thee **and thy people** with pestilence; and thou shalt be cut off from the earth. . . .

. . . Behold, to-morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now. Send therefore now, and gather thy cattle, and all that thou hast in the field: for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

He that feared the word of the Lord among the servants of Pharaoh made his servants and his cattle flee into the houses: and he that regarded not the word of the Lord left his servants and his cattle in the field.

And the Lord said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of **Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.** And Moses stretched forth his rod toward heaven, and the Lord sent thunder and hail, and the fire ran along upon the ground: and the Lord rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast, **and the hail smote every herb of the field and brake every tree of the field.** Only in the land of Goshen, where the children of Israel were, was there no hail.

And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the Lord God of the Hebrews, How long wilt thou refuse to humble thyself before me? Let my people go, that they may serve me. Else, if thou refuse to let my people go, behold, to-morrow will I bring the locusts into thy coast: and they shall cover the face of the earth, that one cannot be able to see the earth: **and they shall eat the residue of that which is escaped, which remaineth unto you from the hail,** and shall eat every tree which groweth for you out of the field: and they shall fill thy houses, **and the houses of all thy servants, and the houses of all the Egyptians;** which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

And Pharaoh's servants said unto him, How long shall this man be a snare unto us? Let the men go, that they may serve

Ex. x. 3-7.

the Lord their God : knowest thou not yet that Egypt is destroyed ?

Exodus,
x. 12-23,
27-29.

And the Lord said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left.

And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind upon the land all that day, and all that night : and when it was morning, the east wind brought the locusts. And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt : very grievous were they ; before them there were no such locusts as they, neither after them shall be such. For they covered the face of the whole earth, so that the land was darkened ; and they did eat every herb of the land, and all the fruit of the trees which the hail had left : and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

Then Pharaoh called for Moses and Aaron in haste ; and he said, I have sinned against the Lord your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and entreat the Lord your God that he may take away from me this death only.

And he went out from Pharaoh and intreated the Lord. And the Lord turned a mighty strong west wind which took away the locusts, and cast them into the Red sea : there remained not one locust in all the coasts of Egypt. But the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go.

And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand toward heaven : and there was a thick darkness in all the land of Egypt three days : they saw not one another, neither rose any from his place for three days : but all the children of Israel had light in their dwellings.

But the Lord hardened Pharaoh's heart, and he would not let them go. And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more : for in that day thou seest my face, thou shalt die. And Moses said, Thou hast spoken well, I will see thy face again no more.

Ex. xi. 4-7.

And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt. And all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill ; and all the first-born of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. But against any of the children of Israel shall not a dog

move his tongue, against man or beast: that ye may know how that the Lord doth put a difference between the Egyptians and Israel.

And it came to pass, that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon; and all the first-born of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt: for there was not a house where there was not one dead.

Exodus,
xii. 29, 30.

Then came Amalek, and fought with Israel in Rephidim. . . .

Exodus,
xvii. 8, 14-16.

And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it JEHOVAH-nissi:¹ for he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation.

¹ That is,
The LORD
my banner.

I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

Ex. xx. 5.

And thou shalt make a plate of pure gold, and grave upon it like the engravings of a signet, HOLINESS TO THE LORD.

Exodus,
xxviii. 36-38.

And thou shalt put it on a blue lace that it may be upon the mitre; upon the fore-front of the mitre it shall be. And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord.

Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin.

Exodus,
xxxii. 30-33.

And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.

And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

Exodus,
xxxiv. 6, 7.

And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And

Leviticus,
x. 1, 2, 6,
16-20.

there went out fire from the Lord, and devoured them, and they died before the Lord. . . . And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, **and lest wrath come upon all the people**: but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled. . . .

And Moses diligently sought the goat of the sin-offering, and behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron which were left alive, saying, Wherefore have ye not eaten the sin-offering in the holy place, seeing it is most holy, and **God hath given it you to bear the iniquity of the congregation, to make atonement for them before the Lord?** Behold, the blood of it was not brought in within the holy place: ye should indeed have eaten it in the holy place as I commanded. And Aaron said unto Moses, Behold, this day have they offered their sin-offering and their burnt-offering before the Lord; and such things have befallen me: **and if I had eaten the sin-offering to-day, should it have been accepted in the sight of the Lord?**

And when Moses heard that, he was content.

Leviticus,
xvi. 5-8, 15,
16, 20-22.

And he shall take of the congregation of the children of Israel two kids of the goats for a sin-offering, and one ram for a burnt-offering. And Aaron shall offer his bullock of the sin-offering, which is for himself, and make an atonement for himself, and for his house. And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scape-goat. . . .

Then shall he kill the goat of the sin-offering that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat: and he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation that remaineth among them in the midst of their uncleanness. . . .

And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: **and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities** unto a land not inhabited: and he shall let go the goat in the wilderness.

Leviticus,
xxvi. 38-40,
42.

Ye shall perish among the heathen, and the land of your enemies shall eat you up. And they that are left of you shall pine away in their iniquity in your enemies' lands; **and also in**

the iniquities of their fathers shall they pine away with them.

If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me. . . . Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember ; and I will remember the land.

Doubtless ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But as for you, your carcases, they shall fall in this wilderness. **And your children shall wander in the wilderness forty years, and bear your whoredoms,** until your carcases be wasted in the wilderness.

Numbers,
xiv. 30-33.

Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men : and they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown : and they gathered themselves together against Moses and against Aaron,

Numbers,
xvi. 1-3,
19-33.

And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation : and the glory of the Lord appeared unto all the congregation. And the Lord spake unto Moses and unto Aaron, saying, **Separate yourselves from among this congregation, that I may consume them in a moment.** And they fell upon their faces, and said, O God, the God of the spirits of all flesh, **shall one man sin, and wilt thou be wroth with all the congregation ?**

And the Lord spake unto Moses, saying, Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram. And Moses rose up and went unto Dathan and Abiram ; and the elders of Israel followed him. And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.

So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side : and Dathan and Abiram came out, and stood in the door of their tents, **and their wives, and their sons, and their little children.** And Moses said, Hereby ye shall know that the Lord hath sent me to do all these works ; for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men ; then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth, and swallow

them up, **with all that appertain unto them**, and they go down quick into the pit; then ye shall understand that these men have provoked the Lord.

And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: and the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. **They, and all that appertained to them**, went down alive into the pit, and the earth closed upon them; and they perished from among the congregation.

Deuteron.
i. 34, 35, 37,
38.

And the Lord heard the voice of your words, [when the children of Israel were afraid to go over into the promised land,] and was wroth, and sware, saying, Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers. . . . Also the Lord was angry with me **for your sakes**, saying, Thou also shalt not go in thither. But Joshua the son of Nun, which standeth before thee, he shall go in thither.

Deuteron.
ii. 26-35.

And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with words of peace, saying, Let me pass through thy land: I will go along by the highway, I will neither turn unto the right hand nor to the left. Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet; (as the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which the Lord our God giveth us.

But Sihon king of Heshbon would not let us pass by him: for the Lord thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as appeareth this day. And the Lord said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.

Then Sihon came out against us, he and all his people, to fight at Jahaz. And the Lord our God delivered him before us; and we smote him, **and his sons, and all his people**. And we took all his cities at that time, and utterly destroyed **the men, and the women, and the little ones of every city**; we left none to remain: only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

Deuteron.
iii. 22-23.

I besought the Lord, saying, O Lord God, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God is there in heaven or in earth, that can do according to thy works, and according to thy might? I pray thee, let me go over and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. **But the Lord was wroth with me for your sakes**, and would not hear me: and the Lord said unto me,

Let it suffice thee ; speak no more unto me of this matter. Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes : for thou shalt not go over this Jordan. But charge Joshua, and encourage him, and strengthen him : for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

The Lord was angry with me **for your sakes**, and sware that I should not go over Jordan, and that I should not go in unto that good land which the Lord thy God giveth thee for an inheritance : but I must die in this land, I must not go over Jordan : but ye shall go over, and possess that good land.

Deuteron.
iv. 21, 22.

If any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth into one of these cities : then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die. Thine eye shall not pity him, but **thou shalt put away the guilt of innocent blood from Israel**, that it may go well with thee.

Deuteron.
xix. 11-13.

If one be found slain in the land which the Lord thy God giveth thee to possess it, lying in the field, and it be not known who hath slain him : then thy elders and thy judges shall come forth, and they shall measure unto the cities which are round about him that is slain ; and it shall be that the city which is next unto the slain man, even the elders of that city shall take an heifer which hath not been wrought with, and which hath not drawn in the yoke ; and the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley ; and the priests the sons of Levi shall come near, for them the Lord thy God hath chosen to minister unto him, and to bless in the name of the Lord, and by their word shall every controversy and every stroke be tried : and all the elders of that city that are next unto the slain man, shall wash their hands over the heifer that is beheaded in the valley : and they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it. **Be merciful, O Lord, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge.** And the blood shall be forgiven them.

Deuteron.
xxi. 1-9.

So shalt thou put away the guilt of innocent blood from among you, when thou shalt do that which is right in the sight of the Lord.

An Ammonite or Moabite shall not enter into the congregation of the Lord ; **even to their tenth generation shall they not enter into the congregation of the Lord forever** : because they met you not with bread and with water in the way, when ye came

Deuteron.
xxiii. 3-6.

† See Numb.
xxii.

forth out of Egypt; and because they[†] hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee. Nevertheless, the Lord thy God would not hearken unto Balaam: but the Lord thy God turned the curse into a blessing unto thee, because the Lord thy God loved thee. **Thou shalt not seek their peace nor their prosperity all thy days forever.**

Deuteron.
xxv. 17-19.

Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; how he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary: and he feared not God. Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it.

Deuteron.
xxviii. 15, 45,
46.

It shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day: that all these curses shall come upon thee, and overtake thee: Moreover, all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed: because thou hearkenedst not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee. And they shall be upon thee for a sign and for a wonder, **and upon thy seed forever.**

Joshua, vii.

But the children of Israel committed a trespass in the accursed thing [after the fall of Jericho,]: for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing, and the anger of the Lord was kindled **against the children of Israel.**

And Joshua sent men from Jericho to Ai, which is beside Bethaven, on the east side of Beth-el, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai. And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite Ai: and make not all the people to labour thither; for they are but few. So there went up thither of the people about three thousand men: and they fled before the men of Ai. And the men of Ai smote of them about thirty and six men: for they chased them from before the gate even unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and became as water.

And Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord until the even-tide, he and the elders of Israel, and put dust upon their heads. And Joshua said, Alas! O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side

Jordan! O Lord, what shall I say, when Israel turneth their backs before their enemies! For the Canaanites, and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?

And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face? **Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed; neither will I be with you any more, except ye destroy the accursed from among you.** Up, sanctify the people, and say, Sanctify yourselves against to-morrow: for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you. In the morning therefore ye shall be brought according to your tribes: and it shall be, that the tribe which the Lord taketh shall come according to the families thereof; and the family which the Lord shall take shall come by households; and the household which the Lord shall take shall come man by man. And it shall be, that he that is taken with the accursed thing shall be burnt with fire, **he and all that he hath**: because he hath transgressed the covenant of the Lord, and because he hath wrought folly in Israel.

So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken: and he brought the family of Judah; and he took the family of the Zarahites: and he brought the family of the Zarahites man by man; and Zabdi was taken: and he brought his household man by man; and Achan the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done, hide it not from me. And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done. When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them, and behold, they are hid in the earth in the midst of my tent, and the silver under it.

So Joshua sent messengers, and they ran unto the tent, and behold, it was hid in his tent, and the silver under it. And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the Lord. And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge

of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had : and they brought them unto the valley of Achor. And Joshua said, Why hast thou troubled us ? the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones. And they raised over him a great heap of stones unto this day. So the Lord turned from the fierceness of his anger : wherefore the name of that place was called, The valley of Achor, unto this day.

Joshua,
xxii. 10-18,
20, 30, 31.

And when they came unto the borders of Jordan, that are in the land of Canaan, the children of Reuben, and the children of Gad, and the half-tribe of Manasseh built there an altar by Jordan, a great altar to see to.

And the children of Israel heard say, Behold, the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel. And when the children of Israel heard of it, the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them. And the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest, and with him ten princes, of each chief house a prince throughout all the tribes of Israel ; and each one was an head of the house of their fathers among the thousands of Israel.

And they came unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh, unto the land of Gilead, and they spake with them, saying, Thus saith the whole congregation of the Lord, What trespass is this that ye have committed against the God of Israel, to turn away this day from following the Lord, in that ye have builded you an altar, that ye might rebel this day against the Lord ? Is the iniquity of Peor too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the Lord, but that ye must turn away this day from following the Lord ? and it will be, seeing ye rebel to-day against the Lord, that to-morrow he will be wroth with the whole congregation of Israel. . . .

. . . Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel ? and that man perished not alone in his iniquity. . . .

And when Phinehas the priest, and the princes of the congregation, and heads of the thousands of Israel which were with him, heard the words that the children of Reuben, and the children of Gad, and the children of Manasseh spake, it pleased them. And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the Lord is among us, because ye have

not committed this trespass against the Lord: now ye have delivered the children of Israel out of the hand of the Lord.

And there came a man of God unto Eli, and said unto him, Thus saith the Lord, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house? And did I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel? Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

Wherefore the Lord God of Israel saith, **I said indeed that thy house, and the house of thy father, should walk before me forever: but now the Lord saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed.** Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house. And thou shalt see an enemy in my habitation, in all the wealth which God shall give Israel: and there shall not be an old man in thine house forever. And the man of thine, whom I shall not cut off from mine altar, shall be to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die in the flower of their age.

And this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas: in one day they shall die both of them. And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine Anointed forever. And it shall come to pass, that every one that is left in thine house, shall come and crouch to him for a piece of silver and a morsel of bread, and shall say, Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread.

And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him, that **I will judge his house forever, for the iniquity which he knoweth:** because his sons made themselves vile, and he restraineth them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever.

And unto Abiathar the priest [of the house of Eli, about 130 years after the foregoing prophecy,] said the king, Get thee to Anathoth, unto thine own fields; for thou art worthy of death: but I will not

1 Samuel,
ii. 27-36.

1 Samuel,
iii. 11-14.

1 Kings,
ii. 26, 27.

at this time put thee to death, because thou barest the ark of the Lord God before David my father, and because thou hast been afflicted in all wherein my father was afflicted.

So Solomon thrust out Abiathar from being priest unto the Lord; that he might fulfil the word of the Lord, which he spake concerning the house of Eli in Shiloh.

1 Samuel,
xv. 1-8.

Samuel said unto Saul, The Lord sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the Lord. Thus saith the Lord of hosts, **I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.**

And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. And Saul came to a city of Amalek, and laid wait in the valley. And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel when they came up out of Egypt. So the Kenites departed from among the Amalekites.

And Saul smote the Amalekites from Havilah, until thou comest to Shur, that is over against Egypt. And he took Agag the king of the Amalekites alive, and **utterly destroyed all the people with the edge of the sword.**

2 Samuel,
iii. 26-29.

And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah: but David knew it not. And when Abner was returned to Hebron, Joab took him aside in the gate to speak with him quietly, and smote him there under the fifth rib that he died, for the blood of Asahel his brother.

And afterward when David heard it, he said, I and my kingdom are guiltless before the Lord forever from the blood of Abner the son of Ner: let it rest on the head of Joab, **and on all his father's house; and let there not fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.**

2 Samuel,
xii. 7-10.

And Nathan said to David, Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things. Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his

wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now therefore **the sword shall never depart from thine house**; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

Then there was a famine in the days of David three years, year after year; and David inquired of the Lord. And the Lord answered, **It is for Saul and for his bloody house, because he slew the Gibeonites.**

And the king called the Gibeonites, and said unto them; (now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them, in his zeal to the children of Israel and Judah.) Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the Lord? And the Gibeonites said unto him, We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, that will I do for you. And they answered the king, **The man that consumed us, and that devised against us, that we should be destroyed from remaining in any of the coasts of Israel, let seven men of his sons be delivered unto us, and we will hang them up unto the Lord in Gibeah of Saul, whom the Lord did choose.** And the king said, I will give them. But the king spared Mephibosheth, the son of Jonathan, the son of Saul, because of the Lord's oath that was between them, between David and Jonathan the son of Saul. But the king took **the two sons of Rippah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of Michal the daughter of Saul, whom she brought up for Adriel, the son of Barzillai the Meholahite: and he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the Lord:** and they fell all seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley-harvest.

Again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah. For the king said to Joab, the captain of the host which was with him, Go now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the number of the people.

And David's heart smote him after that he had numbered the people. And David said unto the Lord, I have sinned greatly in that I have done: and now, I beseech thee, O Lord, take away the iniquity of thy servant; for I have done very foolishly. For when David was up in the morning, the word of the Lord came unto the prophet Gad, David's seer, saying, Go and say unto David, Thus saith the Lord, I offer thee three things; choose thee one of them,

2 Samuel,
xxi. 1-9.

2 Samuel,
xxiv. 1, 2,
10-18, 25.

that I may do it unto thee. So Gad came to David, and told him, and said unto him, **Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land?** Now advise, and see what answer I shall return to him that sent me. And David said unto Gad, I am in a great strait: let us fall now into the hand of the Lord; for his mercies are great; and let me not fall into the hand of man.

So the Lord sent a pestilence upon Israel from the morning even to the time appointed: **and there died of the people from Dan even to Beer-sheba seventy thousand men.** And when the angel stretched out his hand upon Jerusalem to **destroy it**, the Lord repented him of the evil, and said to the angel that destroyed the people, **It is enough: stay now thine hand.** And the angel of the Lord was by the threshing-place of Araunah the Jebusite. And David spake unto the Lord when he saw the angel that smote the people, and said, **Lo, I have sinned, and I have done wickedly: but these sheep, what have they done?** Let thine hand, I pray thee, be against me, **and against my father's house.**

And Gad came that day to David, and said unto him, Go up, rear an altar unto the Lord in the threshing-floor of Araunah the Jebusite. . . . And David built there an altar unto the Lord, and offered burnt-offerings and peace-offerings. So the Lord was entreated for the land, and **the plague was stayed from Israel.**

1 Kings,
ii. 29-33.

It was told king Solomon that Joab was fled unto the tabernacle of the Lord; and behold, he is by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him. And Benaiah came to the tabernacle of the Lord, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me. And the king said unto him, Do as he hath said, and fall upon him, and bury him; that thou mayest take away the innocent blood which Joab shed, **from me, and from the house of my father.**

And the Lord shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father David not knowing thereof, to wit, Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah. Their blood shall therefore return upon the head of Joab, **and upon the head of his seed forever: but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace forever from the Lord.**

1 Kings,
xi. 14, 12.

The Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes which I

have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding, in thy days I will not do it for David thy father's sake : **but I will rend it out of the hand of thy son.**

Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places : whosoever would, he consecrated him, and he became one of the priests of the high places. And this thing became sin **unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth.**

1 Kings,
xiii. 33, 34.

And the Lord said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son ; for he is sick : thus and thus shalt thou say unto her : for it shall be, when she cometh in, that she shall feign herself to be another woman.

1 Kings,
xiv. 5-13.

And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam ; why feignest thou thyself to be another ? for I am sent to thee with heavy tidings. Go, tell Jeroboam, Thus saith the Lord God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel, and rent the kingdom away from the house of David, and gave it thee : and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes ; but hast done evil above all that were before thee : for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back : therefore behold, I will bring evil **upon the house of Jeroboam,** and will cut off from Jeroboam him that pisseth against the wall, and him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone. **Him that dieth of Jeroboam in the city shall the dogs eat ; and him that dieth in the field shall the fowls of the air eat :** for the Lord hath spoken it.

Arise thou therefore, get thee to thine own house : and when thy feet enter into the city, the child shall die. And all Israel shall mourn for him, and bury him ; **for he only of Jeroboam shall come to the grave,** because in him there is found some good thing toward the Lord God of Israel in the house of Jeroboam.

And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years. And he did evil in the sight of the Lord, and walked in the way of his father, and in his sin wherewith he made Israel to sin.

1 Kings,
xv. 25-30.

And Baasha the son of Ahijah, of the house of Issachar conspired against him ; and Baasha smote him at Gibbethon, which belonged to the Philistines ; for Nadab and all Israel laid siege to Gibbethon. Even in the third year of Asa king of Judah did

Baasha slay him, and reigned in his stead. And it came to pass, when he reigned, that he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the Lord, which he spake by his servant Ahijah the Shilonite: because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the Lord God of Israel to anger.

1 Kings,
xvi. 1-4.

The word of the Lord came to Jehu the son of Hanani against Baasha, saying, Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel, and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins; behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thy house like the house of Jeroboam the son of Nebat. Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat.

1 Kings,
xx. 28-34, 42
43.

And there came a man of God, and spake unto the king of Israel, and said, Thus saith the Lord, Because the Syrians have said, The Lord is God of the hills, but he is not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the Lord. And they pitched one over against the other seven days. And so it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day. But the rest fled to Aphek, into the city; and there a wall fell upon twenty and seven thousand of the men that were left. And Ben-hadad fled, and came into the city, into an inner chamber.

And his servants said unto him, Behold now, we have heard that the kings of the house of Israel are merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life. So they girded sackcloth on their loins, and put ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, Is he yet alive? he is my brother. Now the men did diligently observe whether anything would come from him, and did hastily catch it: and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot. And Ben-hadad said unto him, The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then said Ahab, I will send thee away with this covenant. So he made a covenant with him, and sent him away. . . . And he [one of the prophets] said unto him, Thus saith the Lord, Because thou hast let go out of thy hand a man whom I

appointed to utter destruction, therefore thy life shall go for his life, **and thy people for his people.** And the king of Israel went to his house heavy and displeased, and came to Samaria.

And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the Lord. Behold, I will bring evil upon thee, **and will take away thy posterity,** and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel, **and will make thine house like the house of Jeroboam the son of Nebat,** and like the house of Baasha the son of Ahijah, for the provocation wherewith **thou** hast provoked me to anger, and made Israel to sin. . . . Him that dieth of Ahab in the city the dogs shall eat: and him that dieth in the field shall the fowls of the air eat. . . . And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. And the word of the Lord came to Elijah the Tishbite, saying, Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: **but in his son's days will I bring the evil upon his house.**

1 Kings,
xxi. 20-22,
24, 27-29.

[When Naaman had been cured of his leprosy at the word of Elisha.] But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but as the Lord liveth, I will run after him, and take somewhat of him. So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well? And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments. And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him. And when he came to the tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed.

2 Kings,
v. 20-27.

But he went in, and stood before his master: and Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither. And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants? The leprosy therefore of Naaman shall cleave unto thee **and unto thy seed forever.** And he went out from his presence a leper as white as snow.

2 Kings,
ix. 1-7;
21-26;
x. 1-11.

And Elisha the prophet called one of the children of the prophets, and said unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead: and when thou comest thither, look out there Jehu the son of Jehoshaphat, the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber; then take the box of oil, and pour it on his head, and say, Thus saith the Lord, I have anointed thee king over Israel. Then open the door, and flee, and tarry not.

So the young man, even the young man the prophet, went to Ramoth-gilead. And when he came, behold, the captains of the hosts were sitting; and he said, I have an errand to thee, O captain. And Jehu said, unto which of all us? and he said, To thee, O captain. And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the Lord God of Israel, I have anointed thee king over the people of the Lord, even over Israel. **And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the Lord, at the hand of Jezebel.** And Joram king of Israel, [the son of Ahab] and Ahazia king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite. And it came to pass, when Joram saw Jehu, that he said, Is it peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many? And Joram turned his hands, and fled, and said to Ahaziah, There is treachery, O Ahaziah. And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot. Then said Jehu to Bidkar his captain, Take up, and cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together **after Ahab his father**, the Lord laid this burden upon him; surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the Lord; **and I will requite thee in this plat**, saith the Lord. **Now therefore take and cast him into the plat of ground, according to the word of the Lord.**

And Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought up Ahab's children, saying, Now as soon as this letter cometh to you, seeing your master's sons are with you, and there are with you chariots and horses, a fenced city also, and armour; look even out the best and meetest of your master's sons, and set him on his father's throne, and fight for your master's house. But they were exceedingly afraid, and said, Behold, two kings stood not before him: how then shall we stand? And he that was over the house, and he that was over the city, the elders also, and the

bringers up of the children, sent to Jehu, saying, We are thy servants, and will do all that thou shalt bid us; we will not make any king: do thou that which is good in thine eyes. Then he wrote a letter the second time to them, saying, If ye be mine, and if ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to-morrow this time. Now the king's sons being seventy persons, were with the great men of the city, which brought them up. And it came to pass, when the letter came to them, that **they took the king's sons, and slew seventy persons**, and put their heads in baskets, and sent him them to Jezreel.

And there came a messenger and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning. And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye be righteous: behold, I conspired against my master, and slew him: but **who slew all these? Know now that there shall fall unto the earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab: for the Lord hath done that which he spake by his servant Elijah.**

So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining.

And it came to pass, as soon as the kingdom was confirmed in his hand, [of Amaziah] that he slew his servants which had slain the king his father. But the children of the murderers he slew not: **according unto that which is written in the book of the law of Moses**, wherein the Lord commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but **every man shall be put to death for his own sin.**

And the Lord spake by his servants the prophets, saying, **Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did**, which were before him, and hath made Judah also to sin with his idols: therefore thus saith the Lord God of Israel, **Behold, I am bringing such evil upon Jerusalem and Judah**, that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down. And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies; because they have done that which was evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day.

2 Kings,
xiv. 5, 6.

2 Kings,
xxi. 10-15.

2 Kings,
xxi. 18, 23,
26, xxii. 1, 2,
xxiii. 23-27,
36, 37,
xxiv. 1-4.

Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza : and Amon his son reigned in his stead.

And the servants of Amon conspired against him, and slew the king in his own house. And he was buried in his sepulchre in the garden of Uzzar : and Josiah his son reigned in his stead.

Josiah was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name was Jedidah, the daughter of Adaiah of Boscath. And he did that which was right in the sight of the Lord, and walked in all the way of David his father, and turned not aside to the right hand or to the left. And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses ; neither after him arose there any like him.

Notwithstanding, the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal.

And the Lord said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there.

Jehoiakim [son of Josiah] was twenty and five years old when he began to reign ; he reigned eleven years in Jerusalem. And his mother's name was Zebudah, the daughter of Pedaiah of Rumah. And he did that which was evil in the sight of the Lord, according to all that his fathers had done. In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years : then he turned and rebelled against him. And the Lord sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the Lord, which he spake by his servants the prophets. **Surely at the commandment of the Lord came this upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did : and also for the innocent blood that he shed, (for he filled Jerusalem with innocent blood,) which the Lord would not pardon.**

2 Chronicles,
xxi. 12-14.

And there came a writing to him [Jehoram] from Elijah the prophet, saying, Thus saith the Lord God of David thy father, **Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah, but hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house,**

er's house, which were better than thyself: behold, with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy goods.

The Lord brought Judah low because of Ahaʒ king of Israel: for he made Judah naked, and transgressed sore against the Lord.

2 Chronicles,
xxviii. 19.

He [Hezekiah], in the first year of his reign, in the first month, opened the doors of the house of the Lord, and repaired them. And he brought in the priests and the Levites, and gathered them together into the east street, and said unto them, Hear me, ye Levites; Sanctify now yourselves, and sanctify the house of the Lord God of your fathers, and carry forth the filthiness out of the holy place. **For our fathers have trespassed,** and done that which was evil in the eyes of the Lord our God, and have forsaken him, and have turned away their faces from the habitation of the Lord, and turned their backs. Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt-offerings in the holy place unto the God of Israel. Wherefore the wrath of the Lord was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes. For lo, our fathers have fallen by the sword, **and our sons and our daughters and our wives are in captivity for this.**

2 Chronicles,
xxix. 3-9.

Hezekiah was sick to the death, and prayed unto the Lord: and he spake unto him, and he gave him a sign. But Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up: therefore there was wrath upon him, **and upon Judah and Jerusalem.** Notwithstanding, Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, **so that the wrath of the Lord came not upon them in the days of Hezekiah.**

2 Chronicles,
xxxii. 24-26.

And it came to pass when the king [Josiah] had heard the words of the law, that he rent his clothes. And the king commanded Hilkiah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying, Go, inquire of the Lord for me, and for them that are left in Israel, and in Judah, concerning the words of the book that is found: for great is the wrath of the Lord that is poured out upon us, **because our fathers have not kept the word of the Lord,** to do after all that is written in this book.

2 Chronicles,
xxxiv. 19-21.

The twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackclothes, and earth upon them. And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, **and the iniquities of their fathers.**

Neh. ix. 1, 2.

Nehemiah,
xiii. 1, 2.

On that day they read in the book of Moses in the audience of the people; and therein was found written, that the Ammonite and the Moabite **should not come into the congregation of God forever; because they met not the children of Israel with bread and with water, but hired Balaam against them,** that he should curse them: howbeit, our God turned the curse into a blessing.

Nehemiah,
xiii. 15-18.

In those days saw I in Judah some treading wine-presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, **What evil thing is this that ye do, and profane the sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city?** yet ye bring more wrath upon Israel by profaning the sabbath.

Job,
xxi. 17-19.

How oft is the candle of the wicked put out? and how oft cometh their destruction upon them? God distributeth sorrows in his anger. They are as stubble before the wind, and as chaff that the storm carrieth away. **God layeth up his iniquity for his children:** he rewardeth him, and he shall know it.

Job,
xxvii. 13-15.

This is the portion of a wicked man with God, and the heritage of oppressors, which they shall receive of the Almighty. **If his children be multiplied, it is for the sword: and his offspring shall not be satisfied with bread. Those that remain of him shall be buried in death: and his widows shall not weep.**

Ps. xxi. 8-10.

Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee. Thou shalt make them as a fiery oven in the time of thine anger: the Lord shall swallow them up in his wrath, and the fire shall devour them. **Their fruit shalt thou destroy from the earth, and their seed from among the children of men.**

Psalms
xxxvii. 28.

The Lord loveth judgment, and forsaketh not his saints; they are preserved forever: **but the seed of the wicked shall be cut off.**

Psalms
lxxix. 1-8.

O God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps. The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth. Their blood have they shed like water round about Jerusalem; and there was none to bury them. We are become a reproach to our neighbours, a scorn and derision to them that are round about us.

How long, Lord? wilt thou be angry forever? shall thy jealousy burn like fire? Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name. For they have devoured Jacob, and laid waste his dwelling-place. **Remember not against us former iniquities**: let thy tender mercies speedily prevent us: for we are brought very low.

Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine; and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. It is burnt with fire, it is cut down: they perish at the rebuke of thy countenance. **Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself.** So will not we go back from thee: quicken us, and we will call upon thy name.

Psalm
lxxx. 14-18.

Hold not thy peace, O God of my praise; for the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue.

Psalm
cix. 1, 2,
8-16.

Let his days be few; and let another take his office. **Let his children be fatherless, and his wife a widow. Let his children be continually vagabonds, and beg: let them seek their bread also out of their desolate places.** Let the extortioner catch all that he hath; and let the strangers spoil his labour. Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children. **Let his posterity be cut off: and in the generation following let their name be blotted out. Let the iniquity of his fathers be remembered with the Lord; and let not the sin of his mother be blotted out.** Let them be before the Lord continually, that he may cut off the memory of them from the earth.

Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.

Remember, O Lord, the children of Edom in the day of Jerusalem: who said, Rase it, rase it, even to the foundation thereof.

Psalm
cxxxvii. 7-9.

O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us. Happy shall he be that taketh and dasheth thy little ones against the stones.

All the kings of the nations, even all of them, lie in glory, every one in his own house. . . . Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: **the seed of evil-doers shall never be renowned.**

Isaiah,
xiv. 18,
20-22.

Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill

the face of the world with cities. For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord.

Isaiah,
xliii. 26-28.

Put me in remembrance : let us plead together : declare thou, that thou mayest be justified. **Thy first father hath sinned, and thy teachers have transgressed against me.** Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.

Isaiah, liii.

Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground : he hath no form nor comeliness ; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men ; a man of sorrows, and acquainted with grief : and we hid as it were our faces from him ; he was despised, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows : yet we did esteem him stricken, smitten of God, and afflicted. **But he was wounded for our transgressions, he was bruised for our iniquities ; the chastisement of our peace was upon him ; and with his stripes we are healed.** All we like sheep have gone astray ; we have turned every one to his own way ; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth : he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment : and who shall declare his generation? for he was cut off out of the land of the living : **for the transgression of my people was he stricken.** And he made his grave with the wicked, and with the rich in his death ; because he had done no violence, neither was any deceit in his mouth.

Yet it pleased the Lord to bruise him ; he hath put him to grief : when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied : by his knowledge shall my righteous servant justify many ; **for he shall bear their iniquities.** Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong ; because he hath poured out his soul unto death : and he was numbered with the transgressors ; **and he bare the sin of many,** and made intercession for the transgressors.

Is. lxxv. 6, 7.

Behold, it is written before me : I will not keep silence, but will recompense, even recompense into their bosom, **your iniquities, and the iniquities of your fathers together,** saith the Lord, which have burned incense upon the mountains, and blas-

phemed me upon the hills : therefore will I measure their former work into their bosom.

Seest thou not what they do in the cities of Judah and in the streets of Jerusalem ? Do they provoke me to anger ? saith the Lord : do they not provoke themselves to the confusion of their own faces ? Therefore thus saith the Lord God ; Behold, mine anger and my fury shall be poured out upon this place, **upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground ;** and it shall burn, and shall not be quenched.

Jeremiah,
vii. 17, 19, 20.

I will appoint over them four kinds, saith the Lord : the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy. And I will cause them to be removed into all kingdoms of the earth, **because of Manasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem.**

Jer. xv. 3, 4.

And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, Wherefore hath the Lord pronounced all this great evil against us ? or what is our iniquity ? or what is our sin that we have committed against the Lord our God ? Then shalt thou say unto them, **Because your fathers have forsaken me,** saith the Lord, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law ; **and ye have done worse than your fathers ;** (for, behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me :) therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers : and there shall ye serve other gods day and night ; where I will not shew you favour.

Jeremiah,
xvi. 10-13.

As I live, saith the Lord, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence ;

Jeremiah,
xxii. 24,
28-30.

Is this man Coniah a despised broken idol ? is he a vessel wherein is no pleasure ? wherefore are they cast out, **he and his seed,** and are cast into a land which they know not ? O earth, earth, earth, hear the word of the Lord. Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days : **for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.**

Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beasts. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict ; so will I watch over them, to build, and to plant, saith the Lord.

Jeremiah,
xxxi. 27-30.

In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

Jer. xxxii. 18.

Thou shewest loving-kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: The Great, The Mighty God, The Lord of hosts, is his name.

Lam. v. 1-7.

Remember, O Lord, what is come upon us: consider, and behold our reproach. Our inheritance is turned to strangers, our houses to aliens. We are orphans and fatherless, our mothers are as widows. We have drunken our water for money; our wood is sold unto us. Our necks are under persecution: we labour, and have no rest. We have given the hand to the Egyptians, and to the Assyrians, to be satisfied with bread. **Our fathers have sinned, and are not; and we have borne their iniquities.**

Ezekiel,
xviii. 1-4,
19-22.

The word of the Lord came unto me again, saying, What mean ye, that ye use this proverb concerning the land of Israel, saying, **The fathers have eaten sour grapes, and the children's teeth are set on edge?** As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: **the soul that sinneth, it shall die.**

Yet say ye, Why? doth not the son bear the iniquity of the father? **When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live.** The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.

Dan. ix. 16.

O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us.

Daniel,
ix. 21, 22, 25,
26.

Whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

Know therefore and understand, that from the going forth of

the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks **shall Messiah be cut off, but not for himself.**

Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. .

. My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, **I will also forget thy children.**

Hosea,
iv. 1, 6.

I will utterly consume all things from off the land, saith the Lord. I will consume man and beast; **I will consume the fowls of the heaven, and the fishes of the sea,** and the stubbling-blocks with the wicked; and I will cut off man from off the land, saith the Lord.

Zeph. i. 2, 3.

John seeth Jesus coming unto him, and saith, Behold the Lamb of God, **which taketh away the sin of the world.**

John, i. 29.

Wo unto you! for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness, that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: **that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;** from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, **It shall be required of this generation.**

Luke,
xi. 47-51.

As Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, **or his parents,** that he was born blind? Jesus answered, Neither hath this man sinned, or his parents: but that the works of God should be made manifest in him.

John, ix. 1-3.

The thief cometh not, but for to steal, and to kill, and to destroy: I am come **that they might have life,** and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life **for the sheep.** As the Father knoweth me, even so know I the Father: and I lay down my life **for the sheep.**

John,
x. 10, 11, 15.

Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come, and take away both our place and nation. And one of them, named Caiaphas, being the high priest that same year,

John,
xi. 47-52.

said unto them, Ye know nothing at all, nor consider that it is expedient for us, **that one man should die for the people, and that the whole nation perish not.**

And this spake he not of himself: but being high priest that year, **he prophesied that Jesus should die for that nation; and not for that nation only,** but that also he should gather together in one the children of God that were scattered abroad.

Matthew,
xxvii. 24, 25.

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, **and on our children.**

Luke,
xxiii. 27-31.

And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, **and for your children.** For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. **For if they do these things in a green tree, what shall be done in the dry?**

John,
xix. 32-37.

Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. Another scripture saith, They shall look on him whom **they** pierced.

Romans,
iii. 25, 26.

Whom God hath set forth to be a propitiation through faith in his blood, to declare **his righteousness for the remission of sins that are past,** through the forbearance of God; to declare, I say, at this time **his righteousness:** that he might be just, **and** the justifier of him that believeth in Jesus.

Rom. iv. 25.

Who was delivered **for our offences,** and was raised again for our justification.

Romans,
v. 6-19.

When we were yet without strength, in due time Christ died **for the ungodly.** For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died **for us.** Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

Wherefore as **by one man sin** entered into the world, and death by sin; and so death passed upon all men, **for that all have sinned**: (for until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift. For the judgment was **by one** to condemnation, but the free gift is of many offences unto justification. For if **by one man's offence death reigned by one**; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.) Therefore, as **by the offence of one judgment came upon all men to condemnation**, even so by the righteousness of one the free gift came upon all men unto justification of life. For as **by one man's disobedience many were made sinners**, so by the obedience of one shall many be made righteous.

For in that he died, **he died unto sin** once: but in that he liveth, he liveth unto God.

Rom. vi. 10.

What the law could not do, in that it was weak through the flesh, **God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh**: that the righteousness of the law might be fulfilled in us.

Romans, viii. 3, 4.

He that spared not his own Son, but **delivered him up for us all**, how shall he not with him also freely give us all things? **Who is he that condemneth? It is Christ that died**, yea rather, that is risen again.

Romans, viii. 32, 34.

I delivered unto you first of all, that which I also received, how that Christ died **for our sins** according to the scriptures.

1 Cor. xv. 3.

For since **by man came death**, by man came also the resurrection of the dead. For **as in Adam all die**, even so in Christ shall all be made alive.

1 Corinth. xv. 21, 22.

The love of Christ constraineth us; because we thus judge, that **if one died for all**, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, **but unto him which died for them**, and rose again.

2 Corinth. v. 14, 15.

And all things are of God, **who hath reconciled us to himself by Jesus Christ**, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, **reconciling the world**

2 Corinth. v. 18-21.

unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. **For he hath made him to be sin for us, who knew no sin;** that we might be made the righteousness of God in him.

Gal iii. 13.

Christ hath redeemed us from the curse of the law, **being made a curse for us:** for it is written, Cursed is every one that hangeth on a tree.

1 Thess. v. 10.

Who died **for us**, that, whether we wake or sleep, we should live together with him.

Heb. ii. 9.

We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; **that he by the grace of God should taste death for every man.**

Hebrews, ix. 27, 28.

As it is appointed unto men once to die, but after this the judgment: **so Christ was once offered to bear the sins of many;** and unto them that look for him shall he appear the second time **without sin** unto salvation.

1 Peter, ii. 21-24.

Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: **who his own self bare our sins in his own body on the tree,** that we, being dead to sins, should live unto righteousness: **by whose stripes we were healed.**

1 Peter, iii. 18.

Christ hath once **suffered for sins, the just for the unjust,** that he might bring us to God.

XVIII.

The Prevalence of Sin.

God saw that the wickedness of man was great in the earth, and that every¹ imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

Gen. vi. 5, 6.

The earth was corrupt before God; and the earth was filled with violence. And God looked upon the earth, and behold, it was corrupt: for all flesh had corrupted his way upon the earth.

Genesis,
vi. 11, 12.

And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar. And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth: neither will I again smite any more everything living, as I have done.

Genesis,
viii. 20, 21.

And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them? And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief.

Exodus,
xxxii. 21, 22.

They are a nation void of counsel, neither is there any understanding in them.

Deuteron.
xxxii. 28.

There is no man that sinneth not.

1 Kings,
viii. 46.

And at the evening sacrifice I arose up from my heaviness: and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the Lord my God, and said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens. Since the days of our fathers have we been in a great trespass unto this day.

Ezra, ix. 5-7.

Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto

Job, i. 6-8.

¹ Or, *The whole imagination.* The Hebrew word signifieth not only the imagination, but also the purposes and desires.

Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

Job, ix. 2, 3. **How should man be just with God? If he will contend with him, he cannot answer him one of a thousand.**

Job, ix. 20. **If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse.**

Job, ix. 28-31. **I am afraid of all my sorrows, I know that thou wilt not hold me innocent. If I be wicked, why then labour I in vain? If I wash myself with snow-water, and make my hands never so clean; yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me.**

Job, xi. 12. **Vain man would be wise, though man be born like a wild ass's colt.**

Job, xiv. 1-4. **Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. And dost thou open thine eyes upon such an one, and bringest me into judgment with thee? Who can bring a clean thing out of an unclean? not one.**

Job, xv. 14-16. **What is man, that he should be clean? and he which is born of a woman, that he should be righteous? Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight. How much more abominable and filthy is man, which drinketh iniquity like water?**

Job, xxv. 4-6. **How then can man be justified with God? or how can he be clean that is born of a woman? Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight. How much less man, that is a worm; and the son of man which is a worm?**

Psaln iv. 2. **O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing?**

Ps. xii. 1, 2. **Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men. They speak vanity every one with his neighbour: with flattering lips and with a double heart do they speak.**

Ps. xiv. 1-3. **The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. Then are all gone aside, they are all together become filthy: there is none that doeth good, no, not one.**

Ps. xix. 12. **Who can understand his errors? cleanse thou me from secret faults.**

For thy name's sake, O Lord, pardon mine iniquity ; **for it is great.** Ps. xxv. 11.

There is no soundness in my flesh because of thine anger ; neither is there any rest in my bones because of my sin. For mine iniquities are **gone over mine head** : as an heavy burden they are too heavy for me. My wounds stink and are corrupt because of my foolishness. I am troubled ; I am bowed down greatly ; I go mourning all the day long. Psalm xxxviii. 3-6.

Withhold not thou thy tender mercies from me, O Lord : let thy loving-kindness and thy truth continually preserve me. For innumerable evils have compassed me about : mine iniquities have taken hold upon me, so that I am not able to look up ; **they are more than the hairs of mine head** : therefore my heart faileth me. Ps. xl. 11, 12.

Behold, I was shapen in iniquity ; and in sin did my mother conceive me. Psalm li. 5.

The wicked are estranged from the womb : **they go astray as soon as they be born, speaking lies.** Ps. lviii. 3.

The dark places of the earth are **full of the habitations of cruelty.** Ps. lxxiv. 20.

They know not, neither will they understand : they walk on in darkness : **all the foundations of the earth are out of course.** Ps. lxxxii. 5.

I have seen an end of all perfection : but thy commandment is exceeding broad. Ps. cxix. 96.

If thou, Lord, shouldest mark iniquities, **O Lord, who shall stand ?** But there is forgiveness with thee, that thou mayest be feared. Ps. cxxx. 3, 4.

Hear my prayer, O Lord, give ear to my supplications : in thy faithfulness answer me, and in thy righteousness. And enter not into judgment with thy servant : **for in thy sight shall no man living be justified.** Ps. cxliii. 1, 2.

Most men will proclaim every one his own goodness : but a **faithful man who can find ?** Prov. xx. 6.

Who can say, I have made my heart clean, I am pure from my sin ? Prov. xx. 9.

The way of man is froward and strange : but as for the pure, his work is right. Prov. xxi. 8.

Foolishness is bound in the heart of a child ; but the rod of correction shall drive it far from him. Proverbs, xxii. 15.

As in water face answereth to face, **so the heart of man to man.** Proverbs, xxvii. 19.

I saw under the sun the place of judgment, **that wickedness** Ecc. iii. 16.

was there; and the place of righteousness, that iniquity was there.

Ecc. iv. 1-4.

I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter. Wherefore I praised the dead which are already dead more than the living which are yet alive. Yea, better is he than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.

Again, I considered all travail, and every right work, that for this a man is envied of his neighbour. This is also vanity and vexation of spirit.

Ecc. vii. 20.

There is not a just man upon earth, that doeth good, and sinneth not.

Ecc. viii. 11.

Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

Ecc. ix. 3.

This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.

Isaiah, i. 1, 4.

The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem, ... Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward.

Is. vi. 1, 5.

In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Then said I, Wo is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.

Isaiah,
ix. 8, 16, 17.

The Lord sent a word into Jacob, and it hath lighted upon Israel. The leaders of this people cause them to err; and they that are led of them are destroyed. Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one is an hypocrite and an evil-doer, and every mouth speaketh folly.

Is. xxiv. 4, 5.

The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

Come near, ye nations, to hear; and hearken, ye people: **let the earth hear, and all that is therein**; the world, and all things that come forth of it. For the indignation of the Lord is **upon all nations**, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.

Isaiah,
xxxiv. 1, 2.

All we like sheep have gone astray; we have turned **every one** to his own way.

Isaiah, liii. 6.

Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.

Is. lix. 1-15.

For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. **None calleth for justice, nor any pleadeth for truth**: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper. Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands. Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths. The way of peace they know not: and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.

Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness. We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noon-day as in the night; we are in desolate places as dead men. We roar all like bears, and mourn sore like doves: we look for judgment, but there is none; for salvation, but it is far off from us. **For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us: and as for our iniquities, we know them; in transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey**: and the Lord saw it, and it displeased him that there was no judgment.

We are all as an unclean thing, and all our righteousnesses are as filthy rags: and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. **And there is none that calleth upon thy name**, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast

Is. lxiv. 6-9.

consumed us, because of our iniquities. But now, O Lord, thou art our Father ; we are the clay, and thou our potter ; and we all are the work of thy hand. Be not wroth very sore, O Lord, neither remember iniquity forever : behold, see, we beseech thee, **we are all thy people.**

Jer. ii. 29. Wherefore will ye plead with me? ye **all** have transgressed against me, saith the Lord.

Jer. iii. 25. We lie down in our shame, and our confusion covereth us : for we have sinned against the Lord our God, **we and our fathers, from our youth even unto this day,** and have not obeyed the voice of the Lord our God.

Jer. v. 1. Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, **if ye can find a man, if there be any that executeth judgment, that seeketh the truth ;** and I will pardon it.

Jer. vi. 11-13. I am full of the fury of the Lord ; I am weary with holding in : I will pour it out upon the children abroad, and upon the assembly of young men together : for even the husband with the wife shall be taken, the aged with him that is full of days. And their houses shall be turned unto others, with their fields and wives together : for I will stretch out my hand upon the inhabitants of the land, saith the Lord. **For from the least of them even unto the greatest of them, every one is given to covetousness ;** and from the prophet even unto the priest **every one dealeth falsely.**

Jer. vi. 28-30. They are **all** grievous revolvers, walking with slanders : they are brass and iron ; they are all corrupters. The bellows are burned, the lead is consumed of the fire ; the founder melteth in vain : **for the wicked are not plucked away.** **Reprobate silver shall men call them,** because the Lord hath rejected them.

Jeremiah, viii. 5, 6, 10. Why is this people of Jerusalem slidden back **by a perpetual backsliding?** they hold fast deceit, they refuse to return. I hearkened and heard, but they spake not aright : no man repented him of his wickedness, saying, What have I done? **every one turned to his course, as the horse rusheth into the battle.** Therefore will I give their wives unto others, and their fields to them that shall inherit them : for every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one dealeth falsely.

Jer. ix. 1-5. Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people ! Oh that I had in the wilderness a lodging-place of way-faring men ; that I might leave my people, and go from them ! **for they be all adulterers, an assembly of treacherous men.** And they bend their tongues like their bow for lies : but they are

not valiant for the truth upon the earth ; for they proceed from evil to evil, and they know not me, saith the Lord.

Take ye heed every one of his neighbour, and trust ye not in any brother : for every brother will utterly supplant, and every neighbour will walk with slanders. And they will deceive every one his neighbour, and will not speak the truth : they have taught their tongue to speak lies, and wear themselves to commit iniquity.

The heart is deceitful above all things, and desperately wicked : who can know it ?

The children of Israel and the children of Judah have only done evil before me from their youth : for the children of Israel have only provoked me to anger with the work of their hands, saith the Lord. For this city hath been to me as a provocation of mine anger and of my fury from the day that they built it even unto this day ; that I should remove it from before my face, because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.

Wherefore doth a living man complain, a man for the punishment of his sins ?

He said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me : **they and their fathers have transgressed against me, even unto this very day.**

And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them. . . . But the house of Israel will not hearken unto thee ; for they will not hearken unto me : **for all the house of Israel are impudent and hard-hearted.**

They are all estranged from me through their idols.

The word of the Lord came unto me, saying, Son of man, say unto her, Thou art the land that is not cleansed, nor rained upon in the day of indignation. There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey ; they have devoured souls ; they have taken the treasure and precious things ; they have made her many widows in the midst thereof. Her priests have violated my law, and have profaned mine holy things : they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them. Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain. And her prophets have daubed them

Jer. xvii. 9.

Jeremiah,
xxxii. 30-32.

Lam. iii. 39.

Ezek. ii. 3.

Ezek. iii. 4, 7.

Ezek. xiv. 5.

Ezekiel,
xxii. 23-30.

with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken. The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy : yea, they have oppressed the stranger wrongfully. And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it : **but I found none.**

Micah,
vii. 1-6.

Wo is me ! for I am as when they have gathered the summer fruits, as the grape-gleanings of the vintage : there is no cluster to eat : my soul desired the first ripe fruit. **The good man is perished out of the earth : and there is none upright among men :** they all lie in wait for blood ; they hunt every man his brother with a net.

That they may do evil **with both hands earnestly**, the prince asketh, and the judge asketh for a reward ; and the great man, he uttereth his mischievous desire : so they wrap it up. **The best of them is as a brier :** the most upright is sharper than a thorn-hedge : the day of thy watchmen and thy visitation cometh ; now shall be their perplexity.

Trust ye not in a friend, put ye not confidence in a guide : keep the doors of thy mouth from her that lieth in thy bosom. For the son dishonoureth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law ; a man's enemies are the men of his own house.

Matthew,
iii. 1, 2, 5, 6.

In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye ; for the kingdom of heaven is at hand. . . . Then went out to him **Jerusalem, and all Judea, and all the region round about Jordan**, and were baptized of him in Jordan, **confessing their sins.**

Matthew,
iii. 13, 14.

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, **I have need to be baptized of thee, and comest thou to me ?**

Matt. xii. 34.

O generation of vipers, how can ye, being evil, speak good things ? for out of the abundance of the heart the mouth speaketh.

Luke,
xiii. 1-5.

There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things ? **I tell you, Nay ; but except ye repent, ye shall all likewise perish.**

Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all them that dwelt in Jerusalem ? I tell you, Nay ; but except ye repent, **ye shall all likewise perish.**

The brother shall deliver up the brother to death, and the father the child : and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of **all men** for my name's sake : but he that endureth to the end shall be saved.

Matthew,
x. 21, 22.

That which cometh out of the man, that defileth the man. For from within, **out of the heart of men**, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness ; **all these evil things come from within**, and defile the man.

Mark,
vii. 20-23.

And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, **Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.**

Matthew,
xviii. 2, 3.

Take heed that ye despise not one of these little ones : for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

Matthew,
xviii. 10, 11.

For the Son of man is come to save **that which was lost.**

The Jews' feast of tabernacles was at hand. His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. . . . Then Jesus said unto them, My time is not yet come : but your time is alway ready. The world cannot hate you ; **but me it hateth, because I testify of it, that the works thereof are evil.**

John,
vii. 2, 3, 6, 7.

Did not Moses give you the law, and yet **none of you keepeth the law ?**

John, vii. 19.

The scribes and Pharisees brought unto him a woman taken in adultery : and when they had set her in the midst, they say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned : but what sayest thou ?

John,
viii. 3-11.

This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, **He that is without sin among you**, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, **went out one by one, beginning at the eldest, even unto the last :** and Jesus was left alone, and the woman standing in the midst.

When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers ? hath no man condemned thee ? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee : go, and sin no more.

Luke,
xi. 11-13.

If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, **being evil**, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

Luke,
xiv. 15-18.

And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

Then said he unto him, A certain man made a great supper, and bade many: and sent his servant at supper time, to say to them that were bidden, Come, for all things are now ready. **And then all with one consent began to make excuse.**

Luke,
xviii. 9-14.

He spake this parable unto certain which trusted in themselves that they were righteous, and despised others.

Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

I tell you, **this man went down to his house justified rather than the other**: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Matthew,
xix. 16, 17.

And behold, one came and said unto him, Good Master, what good thing shall I do that I may have eternal life? And he said unto him, Why callest thou me good? **there is none good but one, that is, God**: but if thou wilt enter into life, keep the commandments.

John,
xiv. 16, 17.

I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; **whom the world cannot receive, because it seeth him not, neither knoweth him**: but ye know him.

John,
xv. 18, 19.

If the world hate you, ye know that **it hated me before it hated you**. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore **the world hateth you**.

John,
xvi. 18, 20.

Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? Verily, verily, I say unto you, that ye shall weep and lament, **but the world shall rejoice**.

Acts,
ii. 37, 38.

Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren what shall we do? Then Peter said unto them, Repent, and

be baptized **every one of you** in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away **every one of you** from his iniquities.

Acts, iii. 26.

Ye stiffnecked and uncircumcised in heart and ears, **ye do always resist the Holy Ghost: as your fathers did, so do ye.**

Acts, vii. 51.

Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful.

Romans,
i. 28-31.

Therefore thou art inexcusable, O man, whosoever thou art that judgest: **for wherein thou judgest another thou condemnest thyself; for thou that judgest doest the same things.**

Rom. ii. 1.

What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, **that they are all under sin**; as it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways: and the way of peace have they not known. There is no fear of God before their eyes.

Romans,
iii. 9-19, 23.

Now we know that what things soever the law saith, it saith to them who are under the law: **that every mouth may be stopped, and all the world may become guilty before God. All have sinned, and come short of the glory of God.**

We know that the law is spiritual: **but I am carnal, sold under sin.** For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good.

Romans,
vii. 14-25.

Now then it is no more I that do it, **but sin that dwelleth in me.** For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good, I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring

against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am ! who shall deliver me from the body of this death ?

I thank God through Jesus Christ our Lord. So then, with the mind I myself serve the law of God ; but with the flesh the law of sin.

Romans,
viii. 3-8.

What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh : that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

For they that are after the flesh, do mind the things of the flesh : but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death ; but to be spiritually minded is life and peace : because the carnal mind is enmity against God : for it is not subject to the law of God, neither indeed can be. **So then they that are in the flesh cannot please God.**

1 Corinth.
i. 22, 23.

The Jews require a sign, and the Greeks seek after wisdom : but we preach Christ crucified, **unto the Jews a stumbling-block, and unto the Greeks foolishness.**

1 Corinth.
v. 9-11.

I wrote unto you in an epistle, not to company with fornicators : yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters : **for then must ye needs go out of the world.** But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, &c.

2 Cor. v. 14.

The love of Christ constraineth us ; because we thus judge, that if one died for all, **then were all dead.**

Gal. iii. 10.

As many as are of the works of the law, are under the curse : for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

Galatians,
iii. 21, 22.

Is the law then against the promises of God ? God forbid : for if there had been a law given which could have given life, verily righteousness should have been by the law. **But the scripture hath concluded all under sin,** that the promise by faith of Jesus Christ might be given to them that believe.

Gal. v. 16-21.

This I say, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. **For the flesh lusteth against the Spirit, and the Spirit against the flesh : and these are contrary the one to the other : so that ye cannot do the things that ye would.** But if ye be led of the Spirit, ye are not under the law.

Now the works of the flesh are manifest, which are these ; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like.

And you hath he quickened, **who were dead in trespasses and sins**; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

Eph. ii. 1-3.

In many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

James,
iii. 2-8

Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which, though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, **a world of iniquity**: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; **and it is set on fire of hell.** For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed, of mankind: **but the tongue can no man tame; it is an unruly evil, full of deadly poison.**

From whence come wars and fightings among you? come they not hence, **even of your lusts that war in your members?** Ye lust and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?

James,
iv. 1-5.

If we say that we have no sin, we deceive ourselves, **and the truth is not in us.**

1 John, i. 8.

If we say that we have not sinned, **we make him a liar,** and his word is not in us.

1 John, i. 10.

All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, **is not of the Father, but is of the world.**

1 John, ii. 16.

We know that we have passed from death unto life, **because we love the brethren.** He that loveth not his brother, abideth in death.

1 John,
iii. 14.

I John,
v. 18, 19.

We know that **whosoever is born of God, sinneth not**; but he that is begotten of God, keepeth himself, and that wicked one toucheth him not. And we know that we are of God, **and the whole world lieth in wickedness.**

Rev. i. 7.

Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: **and all kindreds of the earth shall wail because of him.**

Revelation,
vi. 15-17.

And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens, and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and **who shall be able to stand?**

Revelation,
ix. 17-21.

And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. By these three was **the third part of men killed**, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt. **And the rest of the men which were not killed by these plagues yet repented not of the works of their hands,** that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk. **Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.**

Rev. xii. 7-9.

There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, **which deceiveth the whole world**: he was cast out into the earth, and his angels were cast out with him.

Revelation,
xiii. 1-8.

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and **all the world wondered after the beast.** **And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?** And there was given unto him a mouth speaking great things and

blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. **And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.**

And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters; **with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.** And he saith unto me, The waters which thou sawest, where the whore sitteth, are **peoples, and multitudes, and nations, and tongues.** And the woman which thou sawest is that great city, **which reigneth over the kings of the earth.**

Revelation,
xvii. 1, 2, 15,
18.

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. **For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.** And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.

Revelation,
xviii. 1-5.

And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive **the nations which are in the four quarters of the earth,** Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

Rev. xx. 7-9.

XIX.

Consequences of Sin.

Genesis,
ii. 16, 17.

AND the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat : but of the tree of the knowledge of good and evil, thou shalt not eat of it : for in the day that thou eatest thereof thou shalt surely die.

Gen. iii. 8-11.

And they heard the voice of the Lord God walking in the garden in the cool of the day : and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou ? And he said, I heard thy voice in the garden, and I was afraid, because I was naked ; and I hid myself. And he said, Who told thee that thou wast naked ?

Genesis,
iii. 16-19.

Unto the woman he said, I will greatly multiply thy sorrow and thy conception ; in sorrow thou shalt bring forth children ; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it : cursed is the ground for thy sake ; in sorrow shalt thou eat of it all the days of thy life ; thorns also and thistles shall it bring forth to thee ; and thou shalt eat the herb of the field : in the sweat of thy face shalt thou eat bread, till thou return unto the ground ; for out of it wast thou taken : for dust thou art, and unto dust shalt thou return.

Genesis,
iii. 22-24.

And the Lord God said, Behold, the man is become as one of us, to know good and evil : and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever : therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

So he drove out the man : and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Ex. xxxii. 33.

And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

Leviticus,
xxvi. 27, 30,
31.

If ye will not for all this hearken unto me, but walk contrary unto me ; I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of

your idols, and **my soul shall abhor you.** And I will make your cities waste, and bring your sanctuaries unto desolation, and **I will not smell the savour of your sweet odours.**

Speak not thou in thine heart, ... saying, For my righteousness the Lord hath brought me in to possess this land : but **for the wickedness of these nations the Lord doth drive them out** from before thee. Not for thy righteousness, or for the uprightness of thine heart dost thou go to possess their land : **but for the wickedness of these nations, the Lord thy God doth drive them out** from before thee, and that he may perform the word which the Lord sware unto thy fathers, Abraham, Isaac, and Jacob.

Deut. ix. 4, 5.

And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers : and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go to be among them, and will forsake me, and break my covenant which I have made with them. Then **my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them,** and they shall be devoured, and many evils and troubles shall befall them, so that they will say in that day, Are not these evils come upon us, because **our God is not among us ?** And I will surely **hide my face** in that day for all the evils which they shall have wrought, in that they are turned unto other gods.

Deuteron.
xxxii. 16-18.

Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee. And when the Lord saw it, he abhorred them, because of the provoking of his sons, and of his daughters. And he said, **I will hide my face from them,** I will see what their end shall be : for they are a very froward generation, children in whom is no faith. They have moved me to jealousy with that which is not God ; they have **provoked me to anger** with their vanities.

Deuteron.
xxxii. 18-21.

He will keep the feet of his saints, and **the wicked shall be silent in darkness ;** for by strength shall no man prevail. **The adversaries of the Lord shall be broken to pieces ;** out of heaven shall he thunder upon them : the Lord shall judge the ends of the earth ; and he shall give strength unto his king, and exalt the horn of his Anointed.

1 Samuel,
ii. 9, 10.

And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. And when Saul inquired of the Lord, **the Lord answered him not,** neither by dreams, nor by Urim, nor by prophets.

1 Samuel,
xxviii. 5, 6,
15-19.

And Samuel said to Saul, Why hast thou disquieted me, to bring me up ? And Saul answered, I am sore distressed ; for the Philistines make war against me, and **God is departed from me, and answereth me no more,** neither by prophets, nor by dreams : therefore I have called thee, that thou mayest make known

unto me what I shall do. Then said Samuel, Wherefore then dost thou ask of me, **seeing the Lord is departed from thee, and is become thine enemy?** And the Lord hath done to him, as he spake by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David: because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. Moreover, the Lord will also deliver Israel with thee into the hand of the Philistines: and to-morrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hand of the Philistines.

2 Kings,
xxi. 14, 15.

I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies; because they have done that which was evil in my sight, and have **provoked me to anger,** since the day their fathers came forth out of Egypt, even unto this day.

1 Chronicles,
xxviii. 9.

Thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee: but if thou forsake him, **he will cast thee off forever.**

Ezra, viii. 22.

The hand of our God is upon all them for good that seek him; but **his power and his wrath is against all them that forsake him.**

Ezra, ix. 7.

Since the days of our fathers have we been in a great trespass unto this day; **and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands,** to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day.

Job, iv. 8, 9.

Even as I have seen, they that plough iniquity, and sow wickedness, **reap the same.** By the blast of God they perish, and by the breath of his nostrils are they consumed.

Job, v. 3-5.

I have seen the foolish taking root: but suddenly I cursed his habitation. His children are far from safety, and they are crushed in the gate, neither is there any to deliver them. Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.

Job,
viii. 11-20.

Can the rush grow up without mire? can the flag grow without water? Whilst it is yet in his greenness, and not cut down, it withereth before any other herb. So are the paths of all that forget God; and **the hypocrite's hope shall perish: whose hope shall be cut off, and whose trust shall be a spider's web.** He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure. He is green before the sun, and his branch shooteth forth in his garden. His roots are wrapped about

the heap, and seeth the place of stones. If he destroy him from his place, then it shall deny him, saying, I have not seen thee. Behold, this is the joy of his way, and out of the earth shall others grow. Behold, God will not cast away a perfect man, **neither will he help the evil doers.**

They that hate thee shall be clothed with shame ; and the dwelling-place of the wicked shall come to nought.

Job, viii. 22.

The eyes of the wicked shall fail, and they shall not escape, and **their hope shall be as the giving up of the ghost.**

Job, xi. 20.

The wicked man travaileth with pain all his days, and the number of years is hidden to the oppressor. **A dreadful sound is in his ears :** in prosperity the destroyer shall come upon him. He believeth not that he shall return out of darkness, and he is waited for of the sword. He wandereth abroad for bread, saying, Where is it ? **he knoweth that the day of darkness is ready at his hand. Trouble and anguish shall make him afraid ; they shall prevail against him, as a king ready to the battle.**

Job,
xv. 20-24,
29-34.

He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth. He shall not depart out of darkness ; the flame shall dry up his branches, and by the breath of his mouth shall he go away. Let not him that is deceived trust in vanity : **for vanity shall be his recompense.** It shall be accomplished before his time, and his branch shall not be green. He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive. For the congregation of hypocrites shall be desolate, and fire shall consume the tabernacles of bribery.

Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine. The light shall be dark in his tabernacle, and his candle shall be put out with him. The steps of his strength shall be straitened, and his own counsel shall cast him down. For he is cast into a net by his own feet, and he walketh upon a snare. The gin shall take him by the heel, and the robber shall prevail against him. The snare is laid for him in the ground, and a trap for him in the way. Terrors shall make him afraid on every side, and shall drive him to his feet. His strength shall be hunger-bitten, and destruction shall be ready at his side. It shall devour the strength of his skin : even the first-born of death shall devour his strength. **His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.** It shall dwell in his tabernacle, because it is none of his : brimstone shall be scattered upon his habitation. His roots shall be dried up beneath, and above shall his branch be cut off. His remembrance shall perish from the earth, and he shall have no name in the street. **He shall be driven from light into darkness, and chased out of the world.** He shall neither have son nor nephew among his people, nor any remaining in his dwellings. They that come after

Job,
xviii. 5-21.

him shall be astonished at his day, as they that went before were affrighted.

Surely such are the dwellings of the wicked, and this is the place of him that knoweth not God.

Job, xx. 4-29.

Knowest thou not this of old, since man was placed upon earth, that the triumphing of the wicked is short, and the joy of the hypocrite but for a moment? Though his excellency mount up to the heavens, and his head reach unto the clouds; **yet he shall perish forever like his own dung**: they which have seen him shall say, Where is he? He shall fly away as a dream, and shall not be found: yea, **he shall be chased away as a vision of the night**. The eye also which saw him shall see him no more; neither shall his place any more behold him. His children shall seek to please the poor, and his hands shall restore their goods. His bones are full of the sin of his youth, which shall lie down with him in the dust. Though wickedness be sweet in his mouth, though he hide it under his tongue; though he spare it, and forsake it not; but keep it still within his mouth: yet his meat in his bowels is turned, it is the gall of asps within him. He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly. He shall suck the poison of asps: the viper's tongue shall slay him. **He shall not see the rivers, the floods, the brooks of honey and butter**. That which he laboured for shall he restore, and shall not swallow it down: according to his substance shall the restitution be, and he shall not rejoice therein. Because he hath oppressed and hath forsaken the poor; because he hath violently taken away an house which he builded not; surely he shall not feel quietness in his belly, he shall not save of that which he desired. There shall none of his meat be left; therefore shall no man look for his goods. **In the fulness of his sufficiency he shall be in straits: every hand of the wicked shall come upon him**. When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating. He shall flee from the iron weapon, and the bow of steel shall strike him through. It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: terrors are upon him. All darkness shall be hid in his secret places: **a fire not blown shall consume him**; it shall go ill with him that is left in his tabernacle. The heaven shall reveal his iniquity; and the earth shall rise up against him. The increase of his house shall depart, and his goods shall flow away in the day of his wrath.

This is the portion of a wicked man from God, and the heritage appointed unto him by God.

Job,
xxvii. 9.
16-23.

What is the hope of the hypocrite, though he hath gained, when God taketh away his soul? Will God hear his cry when trouble cometh upon him? . . . Though he heap up

silver as the dust, and prepare raiment as the clay; he may prepare it, but the just shall put it on, and the innocent shall divide the silver. He buildeth his house as a moth, and as a booth that the keeper maketh. **The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he is not. Terrors take hold on him as waters, a tempest stealeth him away in the night. The east wind carrieth him away, and he departeth: and as a storm harleth him out of his place.** For God shall cast upon him, and not spare: he would fain flee out of his hand. Men shall clap their hands at him, and shall hiss him out of his place.

What portion of God is there from above? and what inheritance of the Almighty from on high? Is not **destruction to the wicked? and a strange punishment to the workers of iniquity?**

Job,
xxxi. 2, 3.

Because **there is wrath**, beware lest he take thee away with his stroke: then a great ransom cannot deliver thee.

Job,
xxxvi. 18.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

Psaln 1.

The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous: but **the way of the ungodly shall perish.**

Kiss the Son, lest he be angry, and **he perish from the way, when his wrath is kindled but a little.**

Psaln ii. 12.

The foolish **shall not stand in thy sight:** thou hatest all workers of iniquity. **Thou shalt destroy them that speak leasing:** the Lord will abhor the bloody and deceitful man.

Ps. v. 5, 6.

Destroy thou them, O God; let them fall by their own counsels; **cast them out in the multitude of their transgressions;** for they have rebelled against thee.

Psaln v. 10.

God judgeth the righteous, and **God is angry with the wicked every day.**

Psaln vii. 11.

Thou hast rebuked the heathen, thou hast destroyed the wicked, **thou hast put out their name forever and ever.**

Psaln ix. 5.

The Lord is known by the judgment which he executeth: the wicked is snared in the work of his own hands. Higgsion. Selah. **The wicked shall be turned into hell,** and all the nations that forget God.

Ps. ix. 16, 17.

Ps. xi. 5, 6.

The Lord trieth the righteous: but the wicked and him that loveth violence **his soul hateth**. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.

Psalm
xvii. 13, 14.

Deliver my soul from the wicked, which is thy sword: from men which are thy hand, O Lord, from men of the world **which have their portion in this life**.

Psalm
xxxiv. 15, 16.

The eyes of the Lord are upon the righteous, and his ears are open unto their cry. **The face of the Lord is against them that do evil**, to cut off the remembrance of them from the earth.

Ps. xxxiv. 21.

Evil shall slay the wicked: and they that hate the righteous shall be desolate.

Psalm
xxxvii. 1, 2.

Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity. **For they shall soon be cut down like the grass, and wither as the green herb**.

Psalm
xxxvii. 9-11.

For evil doers shall be cut off, but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

Psalm
xxxvii.
17-20.

The arms of the wicked shall be broken: but the Lord upholdeth the righteous. The Lord knoweth the days of the upright: and their inheritance shall be forever. They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied. **But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away**.

Psalm
xxxvii.
35-38.

I have seen the wicked in great power, and spreading himself like a green bay-tree. Yet he passed away, and lo, he was not: yea, I sought him, but he could not be found. Mark the perfect man, and behold the upright: for the end of that man is peace. **But the transgressors shall be destroyed together: the end of the wicked shall be cut off**.

Ps. lii. 1-5.

Why boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually. Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully. Thou lovest evil more than good; and lying rather than to speak righteousness. Selah. Thou lovest all devouring words, O thou deceitful tongue. **God shall likewise destroy thee forever, he shall take thee away, and pluck thee out of thy dwelling-place, and root thee out of the land of the living**.

Psalm lv. 15.

Let death seize upon them, and **let them go down quick into hell**; for wickedness is in their dwellings, and among them.

Psalm
lxviii. 1, 2.

Let God arise, let his enemies be scattered: let them also that hate him flee before him. As smoke is driven away, so drive them

away : as wax melteth before the fire, **so let the wicked perish at the presence of God.**

Behold, these are the ungodly, **who prosper in the world ;** they increase in riches. Verily I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning.

Psalm
lxxiii. 12-20.

If I say, I will speak thus ; behold, I should offend against the generation of thy children. When I thought to know this, it was too painful for me ; until I went into the sanctuary of God ; **then understood I their end.** Surely thou didst set them in slippery places : **thou castedst them down into destruction.** **How are they brought into desolation, as in a moment !** they are utterly consumed with terrors. As a dream when one awaketh ; so, O Lord, when thou awakest, **thou shalt despise their image.**

Lo, they that are far from thee **shall perish :** thou hast destroyed all them that go a whoring from thee.

Ps. lxxiii. 27.

My people would not hearken to my voice ; and Israel would none of me. **So I gave them up** unto their own hearts' lust ; and they walked in their own counsels.

Psalm
lxxxi. 11, 12.

When the wicked spring as the grass, and when all the workers of iniquity do flourish ; **it is that they shall be destroyed forever.**

Ps. xcii. 7.

For lo, thine enemies, O Lord, for lo, **thine enemies shall perish ;** all the workers of iniquity shall be scattered.

Ps. xcii. 9.

Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways : Unto whom I swear in my wrath, **that they should not enter into my rest.**

Psalm
xcv. 10, 11.

Thus were they defiled with their own works, and went a whoring with their own inventions. **Therefore was the wrath of the Lord kindled against his people, insomuch that he abhorred his own inheritance.** And he gave them into the hand of the heathen.

Psalm
cvi. 39-41.

The desire of the wicked shall perish.

Ps. cxii. 10.

Surely thou wilt slay the wicked, O God ; depart from me therefore, ye bloody men.

Psalm
cxxxix. 19.

The Lord preserveth all them that love him : **but all the wicked will he destroy.**

Ps. cxlv. 20.

The Lord lieth up the meek : **he casteth the wicked down to the ground.**

Ps. cxlvii. 6.

Their feet run to evil, and make haste to shed blood : They lay wait for their own blood ; they lurk privily for their own lives. So are the ways of every one that is greedy of gain ; **which taketh away the life of the owners thereof.**

Proverbs
i. 16, 18, 19.

Proverbs,
ii. 21, 22.

The upright shall dwell in the land, and the perfect shall remain in it. **But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.**

Proverbs,
iii. 33-35.

The curse of the Lord is in the house of the wicked : but he blesseth the habitation of the just. Surely he scorneth the scornors : but he giveth grace unto the lowly. **The wise shall inherit glory :** but shame shall be the promotion of fools.

Proverbs,
v. 22, 23.

His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins. **He shall die without instruction ; and in the greatness of his folly he shall go astray.**

Proverbs,
vi. 6-11.

Go to the ant, thou sluggard ; consider her ways, and be wise : which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest.

How long wilt thou sleep, O sluggard ? when wilt thou arise out of thy sleep ? Yet a little sleep, a little slumber, a little folding of the hands to sleep : **so shall thy poverty come as one that travelleth, and thy want as an armed man.**

Prov. x. 2.

Treasures of wickedness profit nothing : but righteousness delivereth from death.

Proverbs,
x. 24, 25.

The fear of the wicked, it shall come upon him : but the desire of the righteous shall be granted. As the whirlwind passeth, so is the wicked no more : but the righteous is an everlasting foundation.

Proverbs,
x. 27, 28.

The fear of the Lord longeth days : but the years of the wicked shall be shortened. The hope of the righteous shall be gladness : but **the expectation of the wicked shall perish.**

Prov. xi. 4-8.

Riches profit not in the day of wrath : but **righteousness delivereth from death.** The righteousness of the perfect shall direct his way : but the wicked shall fall by his own wickedness. The righteousness of the upright shall deliver them : but **transgressors shall be taken in their own naughtiness.** When a wicked man dieth, **his expectation shall perish :** and the hope of unjust men perisheth. The righteous is delivered out of trouble, and the wicked cometh in his stead.

Prov. xi. 10.

As righteousness tendeth to life : so he that pursueth evil pursueth it **to his own death.**

Prov. xiii. 6.

Righteousness keepeth him that is upright in the way : but **wickedness overthroweth the sinner.**

Prov. xiv. 12.

There is a way which seemeth right unto a man, but **the end thereof are the ways of death.**

Prov. xiv. 32.

The wicked is driven away in his wickedness : but the righteous hath hope in his death.

Correction is grievous unto him that forsaketh the way : and **he that hateth reproof shall die.** Prov. xv. 10.

The way of life is above to the wise, **that he may depart from hell beneath.** Prov. xv. 24.

The Lord is far from the wicked : but he heareth the prayer of the righteous. Prov. xv. 29.

He that keepeth the commandment keepeth his own soul : **but he that despiseth his ways shall die.** Prov. xix. 16.

Judgments are prepared for scorners, and stripes for the back of fools. Prov. xix. 29.

It is joy to the just to do judgment : but destruction shall be to the workers of iniquity. The man that wandereth out of the way of understanding **shall remain in the congregation of the dead.** Proverbs, xxi. 15, 16.

He that soweth iniquity **shall reap vanity :** and the rod of his anger shall fail. Prov. xxii. 8.

Fret not thyself because of evil men, neither be thou envious at the wicked ; **for there shall be no reward to the evil man ; the candle of the wicked shall be put out.** Proverbs, xxiv. 19, 20.

I went by the field of the slothful, and by the vineyard of the man void of understanding ; and lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well : I looked upon it, and received instruction. Proverbs, xxiv. 30-34.

Yet a little sleep, a little slumber, a little folding of the hands to sleep : **so shall thy poverty come as one that travelleth ;** and thy want as an armed man.

He that, being often reprov'd, hardeneth his neck, **shall suddenly be destroyed, and that without remedy.** Prov. xxix. 1.

Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that **it shall be well with them that fear God,** which fear before him : **but it shall not be well with the wicked,** neither shall he prolong his days, which are as a shadow ; because he feareth not before God. Ecclesiastes, viii. 12, 13.

The destruction of the transgressors and of the sinners shall be together, and **then that forsake the Lord shall be consumed.** Is. i. 28-31.

For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen. For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water. And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them.

As the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and Is. v. 24, 25.

their blossom shall go up as dust : because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel. Therefore is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them, and hath smitten them : and the hills did tremble, and their carcasses were torn in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still.

Is. ix. 13-21.

The people turneth not unto him that smiteth them, neither do they seek the Lord of hosts. Therefore the Lord will cut off from Israel head and tail, branch and rush, in one day. The ancient and honourable, he is the head : and the prophet that teacheth lies, he is the tail. For the leaders of this people cause them to err ; and they that are led of them are destroyed. Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows : for every one is an hypocrite and an evil-doer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand is stretched out still. For wickedness burneth as the fire ; it shall devour the briers and thorns, and shall kindle in the thickest of the forest, and they shall mount up like the lifting up of smoke. Through the wrath of the Lord of hosts is the land darkened, and the people shall be as the fuel of the fire : no man shall spare his brother. And he shall snatch on the right hand, and be hungry ; and he shall eat on the left hand, and they shall not be satisfied : they shall eat every man the flesh of his own arm : Manasseh, Ephraim ; and Ephraim, Manasseh : and they together shall be against Judah. For all this his anger is not turned away, but his hand is stretched out still.

Is. x. 5, 6.

O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. **I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge,** to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

Isaiah,
xlii. 1, 6-22.

The burden of Babylon, which Isaiah the son of Amoz did see.

Howl ye ; for the day of the Lord is at hand ; **it shall come as a destruction from the Almighty.** Therefore shall all hands be faint, and every man's heart shall melt : and they shall be afraid : pangs and sorrows shall take hold of them ; they shall be in pain as a woman that travaileth : they shall be amazed one at another ; their faces shall be as flames. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, **to lay the land desolate : and he shall destroy the sinners thereof out of it.** For the stars of heaven and the constellations thereof shall not give their light : the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity ; and I will cause

the arrogance of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold : even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger. And it shall be as the chased roe, and as a sheep that no man taketh up : they shall every man turn to his own people, and flee every one into his own land. Every one that is found shall be thrust through ; and every one that is joined unto them shall fall by the sword. Their children also shall be dashed to pieces before their eyes : their houses shall be spoiled, and their wives ravished. Behold, I will stir up the Medes against them, which shall not regard silver ; and as for gold, they shall not delight in it. Their bows also shall dash the young men to pieces ; and they shall have no pity on the fruit of the womb ; their eye shall not spare children.

And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. **It shall never be inhabited,** neither shall it be dwelt in from generation to generation : neither shall the Arabian pitch tent there ; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there : and their houses shall be full of doleful creatures : and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces : and her time is near to come, and her days shall not be prolonged.

I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord. I will also make it a possession for the bittern, and pools of water : and I will sweep it with the besom of destruction, saith the Lord of hosts.

Is. xiv. 22, 23.

Because thou hast forgotten the God of thy salvation, and hast not been mindful of the Rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips : in the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish : **but the harvest shall be a heap in the day of grief and of desperate sorrow.**

Isaiah,
xvii. 10, 11.

Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest ; as with the servant, so with his master ; as with the maid, so with her mistress ; as with the buyer, so with the seller ; as with the lender, so with the borrower ; as with the taker of usury, so with the giver of usury to him. **The land shall be utterly emptied, and utterly spoiled : for the Lord hath spoken this word.**

Isaiah,
xxiv. 1-12.

The earth mourneth and fadeth away, the world languisheth

and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. **Therefore hath the curse devoured the earth, and they that dwell therein are desolate:** therefore the inhabitants of the earth are burned, and few men left. The new wine mourneth, the vine languisheth, all the merry-hearted do sigh. The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth. They shall not drink wine with a song; strong drink shall be bitter to them that drink it. The city of confusion is broken down: every house is shut up, that no man may come in. There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone. In the city is left desolation, and the gate is smitten with destruction.

Isaiah,
xxiv. 17-20.

Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare; for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

Is. xlviii. 22.

There is no peace, saith the Lord, unto the wicked.

Isaiah, l. 1.

Thus saith the Lord, Where is the bill of your mother's divorcement, **whom I have put away?** or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and **for your transgressions is your mother put away.**

Isaiah, l. 11.

Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. **This shall ye have of mine hand; ye shall lie down in sorrow.**

Is. lvii. 20, 21.

The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. **There is no peace, saith my God, to the wicked.**

Is. lix. 1, 2.

Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have **separated between you and your God,** and your sins have hid his face from you, that he will not hear.

Isaiah, lix. 8.

The way of peace they know not: and there is no judgment in their goings: they have made them crooked paths: **whosoever goeth therein shall not know peace.**

Is. lx. 12.

The nation and kingdom that will not serve thee [Zion] shall **perish:** yea, those nations shall be utterly wasted.

Thus hath the Lord of hosts said, Hew ye down trees, and cast a mount against Jerusalem : this is the city to be visited ; she is wholly oppression in the midst of her. As a fountain casteth out her waters, so she casteth out her wickedness ; violence and spoil is heard in her ; before me continually is grief and wounds. Be thou instructed, O Jerusalem, **lest my soul depart from thee ;** lest I make thee desolate, a land not inhabited.

Jer. vi. 6-8.

Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places ; for the Lord **hath rejected and forsaken the generation of his wrath.**

Jer. vii. 29.

Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem ; and say thou unto them, Thus saith the Lord God of Israel ; **Cursed be the man that obeyeth not the words of this covenant,** which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you : so shall ye be my people, and I will be your God.

Jer. xi. 2-4.

And it shall come to pass, if they [the heathen round about] will diligently learn the ways of my people, to swear by my name, The Lord liveth ; (as they taught my people to swear by Baal ;) then shall they be built in the midst of my people. But if they will not obey, **I will utterly pluck up and destroy that nation,** saith the Lord.

Jeremiah,
xii. 16, 17.

Thou hast forsaken me, saith the Lord, thou art gone backward : **therefore will I stretch out my hand against thee, and destroy thee :** I am weary with repenting. And I will fan them with a fan in the gates of the land ; I will bereave them of children. I will destroy my people, since they return not from their ways.

Jer. xv. 6, 7.

Thus saith the Lord, Enter not into the house of mourning, neither go to lament nor bemoan them : **for I have taken away my peace from this people,** saith the Lord, **even loving-kindness and mercies.**

Jer. xvi. 5.

A noise shall come even to the ends of the earth ; for the Lord hath a controversy with the nations, he will plead with all flesh ; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth : they shall not be lamented, neither gathered, nor buried ; they shall be dung upon the ground.

Jeremiah,
xxv. 31-33.

Son of man, I have made thee a watchman unto the house of Israel ; therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die ;

Ezekiel,
iii. 17, 18.

and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; **the same wicked man shall die in his iniquity**; but his blood will I require at thine hand.

Ezek. iii. 20.

Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, **he shall die**: because thou hast not given him warning, **he shall die in his sin, and his righteousness which he hath done shall not be remembered**; but his blood will I require at thine hand.

Ezekiel,
xviii. 4.

Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, **it shall die**.

Ezekiel,
xviii. 20.

The soul that sinneth it shall die.

Ezekiel,
xviii. 24.

When the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: **in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die**.

Ezekiel,
xxxiii. 18.

When the righteous turneth from his righteousness, and committeth iniquity, **he shall even die thereby**.

Ezekiel,
xxxiii. 28, 29.

I will lay the land most desolate, and the pomp of her strength shall cease; and the mountains of Israel shall be desolate, that none shall pass through. Then shall they know that I am the Lord, **when I have laid the land most desolate because of all their abominations which they have committed**.

Hosea, iv. 14.

The people that doth not understand **shall fall**.

Hosea, v. 5.

The pride of Israel doth testify to his face: therefore shall Israel and Ephraim **fall in their iniquity**; Judah also **shall fall** with them.

Hosea, viii. 7.

They have sown the wind, and **they shall reap the whirlwind**.

Hosea,
ix. 11-17.

As for Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception. Though they bring up their children, yet will I bereave them, that there shall not be a man left: **yea, wo also to them when I depart from them!** Ephraim, as I saw Tyrus, is planted in a pleasant place: but Ephraim shall bring forth his children to the murderer.

Give them, O Lord: what wilt thou give? give them a miscarrying womb and dry breasts. All their wickedness is in Gilgal: for there **I hated them**: for the wickedness of their doings I will drive them out of mine house, **I will love them no more**: all their princes are revolvers. Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay even the beloved fruit of their womb. My God will **cast**

them away, because they did not hearken unto him : and they shall be wanderers among the nations.

The Lord is good, a strong hold in the day of trouble ; and he knoweth them that trust in him. **But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.** What do ye imagine against the Lord ? he will make an utter end : affliction shall not rise up the second time. For while they be folded together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry.

Nahum,
i. 7-10.

The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord : the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. A day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord : and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath ; but **the whole land shall be devoured by the fire of his jealousy ; for he shall make even a speedy riddance of all them that dwell in the land.**

Zephaniah,
i. 14-18.

They that feared the Lord spake often one to another : and the Lord hearkened, and heard it : and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. **And they shall be mine,** saith the Lord of hosts, in that day when I make up my jewels ; **and I will spare them,** as a man spareth his own son that serveth him. Then shall ye return and discern **between the righteous and the wicked,** between him that serveth God and him that serveth him not.

Malachi,
iii. 16-18.

Behold, the day cometh, that shall burn as an oven ; and all the proud, yea, and all that do wickedly, shall be stubble : **and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.**

Mal. iv. 1.

Thou, child, shalt be called the prophet of the Highest, for thou shalt go before the face of the Lord to prepare his ways ; to give knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God ; whereby the day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

Luke,
i. 76-79.

And now also the axe is laid unto the root of the trees : therefore every tree which bringeth not forth good fruit **is hewn down, and cast into the fire.** I indeed baptize you with water unto

Matthew,
iii. 10-12.

	repentance : but he that cometh after me is mightier than I, whose shoes I am not worthy to bear : he shall baptize you with the Holy Ghost, and with fire : whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner ; but he will burn up the chaff with unquenchable fire.
John, iii. 36.	He that believeth on the Son hath everlasting life : and he that believeth not the Son, shall not see life ; but the wrath of God abideth on him.
John, v. 28, 29.	The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth ; they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation.
Matt. vii. 19.	Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.
Matthew, vii. 22-27.	Many will say to me in that day, Lord, Lord, have we not prophesied in thy name ? and in thy name have cast out devils ? and in thy name done many wonderful works ? And then will I profess unto them, I never knew you : depart from me, ye that work iniquity.
	Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock : and the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell not : for it was founded upon a rock.
	And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand : and the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell : and great was the fall of it.
Matt. xii. 32.	Whosoever speaketh a word against the Son of man, it shall be forgiven him : but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.
Luke, xii. 9.	He that denieth me before men, shall be denied before the angels of God.
Matthew, xiii. 24-30, 41, 42.	Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field : but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field ? from whence then hath it tares ? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up ? But he said, Nay ; lest while ye gather up the tares, ye root up also the

wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, **Gather ye together first the tares, and bind them in bundles to burn them:** but gather the wheat into my barn.

The Son of man shall send forth his angels, and they shall **gather out of his kingdom** all things that offend, and them which do iniquity; **and shall cast them into a furnace of fire:** there shall be wailing and gnashing of teeth.

Whosoever shall deny me before men, **him will I also deny** before my Father which is in heaven.

Matt. x. 33.

Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation; **of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.**

Mark,
viii. 38.

If thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet **to be cast into everlasting fire.** And if thine eye offend thee, pluck it out, and cast it from thee: **it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.**

Matthew,
xviii. 8, 9.

The Son of man is come to save that which was **lost.**

Matthew,
xviii. 11.

Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

Matthew,
xxi. 42-44.

Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone, shall be broken: **but on whomsoever it shall fall, it will grind him to powder.**

Ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers.

Matthew,
xxiii. 31-33.

Ye serpents, ye generation of vipers, **how can ye escape the damnation of hell!**

Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord, when he cometh, shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, **and shall cut him asunder, and appoint him his portion with the hypocrites:** there shall be weeping and gnashing of teeth.

Matthew,
xxiv. 45-51.

Matthew,
xxv. 1-15, 19,
24-30.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps.

While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: **and the door was shut.** Afterward came also the other virgins, saying, Lord, Lord, open to us. **But he answered and said, Verily I say unto you, I know you not.**

Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

After a long time the lord of those servants cometh and reckoneth with them. . . . Then he which had received the one talent came, and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. **Take therefore the talent from him, and give it unto him which hath ten talents.** For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, shall be taken away even that which he hath. **And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.**

Mark,
xvi. 16.

He that believeth and is baptized, shall be saved; but he that believeth not, **shall be damned.**

Acts,
iii. 22, 23.

Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet, **shall be destroyed from among the people.**

The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.

Rom. i. 18.

God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen. For this cause God gave them up unto vile affections.

Romans,
i. 24-26.

Knowing the judgment of God, that they which commit such things are worthy of death.

Rom. i. 32.

Who will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory and honour and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile; . . .

Romans,
ii. 6-9, 12.

For as many as have sinned without law, shall also perish without law.

By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: for until the law, sin was in the world: but sin is not imputed when there is no law. Nevertheless, death reigned from Adam to Moses.

Romans,
v. 12-14.

By one man's offence death reigned by one.

Rom. v. 17.

That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life.

Rom. v. 21.

What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

Romans,
vi. 21, 22.

The wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

Rom. vi. 23.

When we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

Rom. vii. 5.

The commandment which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

Romans,
vii. 10-13.

To be carnally minded is death.

Rom. viii. 6.

And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

Rom. viii. 10.

Romans,
viii. 12, 13.

We are debtors not to the flesh, to live after the flesh. For if ye live after the flesh, **ye shall die**: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

Romans,
viii. 19-22.

The earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the **bondage of corruption** into the glorious liberty of the children of God. For we know that **the whole creation groaneth and travaileth in pain together until now**.

1 Cor. iii. 17.

If any man defile the temple of God, him shall God **destroy**: for the temple of God is holy, which temple ye are.

1 Cor. vi. 9.

Know ye not that the unrighteous **shall not inherit the kingdom of God?**

1 Cor. ix. 27.

I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be **a castaway**.

1 Corinth.
xvi. 22.

If any man love not the Lord Jesus Christ, let him be **Anathema Maran-atha**.

1 Cor. iv. 3.

If our gospel be hid, it is hid to them that are **lost**.

Galatians,
v. 19-21.

The works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that **they which do such things shall not inherit the kingdom of God**.

Gal. vi. 8.

He that soweth to his flesh **shall of the flesh reap corruption**: but he that soweth to the Spirit shall of the Spirit reap life everlasting.

Eph. v. 5, 6.

No whoremonger, nor unclean person, nor covetous man, who is an idolater, **hath any inheritance in the kingdom of Christ and of God**. Let no man deceive you with vain words: for because of these things cometh **the wrath of God** upon the children of disobedience.

Philippians,
iii. 18, 19.

Many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: **whose end is destruction**.

1 Thessalon.
i. 9, 10.

Ye turned to God from idols, to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from **the wrath to come**.

Hebrews,
iii. 7-11.

As the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they

have not known my ways. **So I swear in my wrath, They shall not enter into my rest.**

Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem **to come short of it.**

For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briers **is rejected, and is high unto cursing; whose end is to be burned.**

If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which **shall devour the adversaries.**

Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat **sold his birthright.** For ye know how that afterward, when he would have inherited the blessing, **he was rejected: for he found no place of repentance, though he sought it carefully with tears.**

When lust hath conceived, it bringeth forth sin: and sin, when it is finished, **bringeth forth death.**

The eyes of the Lord are over the righteous, and his ears are open unto their prayers: but **the face of the Lord is against them that do evil.**

Them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed; . . . These, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and **shall utterly perish in their own corruption:** . . . These are wells without water, clouds that are carried with a tempest; **to whom the mist of darkness is reserved forever.**

Clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, **to whom is reserved the blackness of darkness forever.**

The heavens and the earth, which are now, are kept in store, reserved unto fire against the day of judgment and **perdition of ungodly men.**

Whosoever hateth his brother is a murderer: and ye know that **no murderer hath eternal life abiding in him.**

The fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of

Heb. iv. 1.

Hebrews,
vi. 7, 8.

Hebrews,
x. 26, 27.

Hebrews,
xii. 15-17.

James, i. 15.

1 Peter,
iii. 12.

2 Peter,
ii. 10, 12, 17.

Jude, 12, 13.

2 Peter, iii. 7.

1 John,
iii. 15.

Revelation,
ix. 1-19.

the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; **but only those men which have not the seal of God in their foreheads.** And to them it was given that they should not kill them, but that they should be tormented five months; and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breast-plates, as it were breast-plates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

One wo is past; and behold, there come two woes more hereafter.

And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails; for their tails were like unto serpents, and had heads, and with them they do hurt.

Revelation,
xvi. 1-12,
17-21.

And I heard a great voice out of the temple, saying to the seven angels, Go your ways, and pour out the vials of **the wrath of God** upon the earth.

And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea. And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments. And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory. And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds. And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her **the cup of the wine of the fierceness of his wrath**. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

For **without** are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

Revelation,
xxi. 2, 27.

Revelation,
xxii. 15.

XX.

Repentance.

Gen. vi. 5-7.

AND God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, **I will destroy man** whom I have created from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that **I have made them.**

Leviticus,
xxvi. 27,
37-42.

If ye will not hearken unto me, but walk contrary unto me; . . . ye shall have no power to stand before your enemies. And ye shall perish among the heathen, and the land of your enemies shall eat you up. And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them. **If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; and that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.**

Numbers,
xxiii. 19.

God is not a man, that he should lie; neither the son of man, that he should repent: **hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?**

Deuteron.
iv. 30, 31.

When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice; (for the Lord thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he swore unto them.

Deuteron.
xxx. 1-3, 9,
10.

It shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart,

and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. . . . The Lord will again rejoice over thee for good, as he rejoiced over thy fathers: if thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the Lord thy God with all thine heart and with all thy soul.

And the children of Israel cried unto the Lord, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim. And the Lord said unto the children of Israel, Did not I deliver you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines? The Zidonians also, and the Amalekites, and the Maonites did oppress you; and ye cried to me, and I delivered you out of their hand. Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more. Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.

Judges,
x. 10-16.

And the children of Israel said unto the Lord, We have sinned: do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day. And they put away the strange gods from among them, and served the Lord: and his soul was grieved for the misery of Israel.

Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods, and Ashtaroath, from among you, and prepare your hearts unto the Lord, and serve him only: and he will deliver you out of the hand of the Philistines.

1 Sam. vii. 3.

Then came the word of the Lord unto Samuel, saying, It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the Lord all night. . . . And Samuel said unto him, The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine that is better than thou. And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent. . . . And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the Lord repented that he had made Saul king over Israel.

1 Samuel,
xv. 10, 11, 23,
29, 35.

And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand.

2 Samuel,
xxiv. 16.

1 Kings,
viii. 22, 23,
30, 33-40,
44-49.

And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, [at the dedication of the temple,] and spread forth his hands toward heaven: and he said, Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart: Hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling-place: and when thou hearest, forgive.

When thy people Israel be smitten down before the enemy, because they have sinned against thee, **and shall turn again to thee**, and confess thy name, and pray, and make supplication unto thee in this house: then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, **and turn from their sin**, when thou afflictest them: then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar; if their enemy besiege them in the land of their cities, whatsoever plague, whatsoever sickness there be; what prayer and supplication soever be made by any man, or by all thy people Israel, **which shall know every man the plague of his own heart**, and spread forth his hands toward this house: then hear thou in heaven thy dwelling-place, and forgive, and do, **and give to every man according to his ways, whose heart thou knowest**; (for thou, even thou only, knowest the hearts of all the children of men;) that they may fear thee all the days that they live in the land which thou gavest unto our fathers.

If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the Lord toward the city which thou hast chosen, and toward the house that I have built for thy name: then hear thou in heaven their prayer and their supplication, and maintain their cause. If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near; yet **if they shall bethink themselves** in the land whither they were carried captives, **and repent**, and make supplication unto thee in the land of them that carried them captives, **saying, We have sinned, and have done perversely, we have committed wickedness; and so return unto thee with all their heart, and with all their soul**, in the land of their enemies, which led them away captive,

and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name: then hear thou their prayer and their supplication in heaven thy dwelling-place, and maintain their cause.

It came to pass, when the king [Josiah] had heard the words of the book of the law, that he rent his clothes. And the king commanded Hilkiah the priest, and Abikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan, the scribe, and Asahiah a servant of the king's, saying, Go ye, inquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us. So Hilkiah the priest, and Abikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they communed with her.

2 Kings,
xxii. 11-20,
xxiii. 25.

And she said unto them, Thus saith the Lord God of Israel, Tell the man that sent you to me, Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read: because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched. But to the king of Judah which sent you to inquire of the Lord, thus shall ye say to him, Thus saith the Lord God of Israel, As touching the words which thou hast heard; **because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me;** I also have heard thee, saith the Lord. Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

And like unto him was there no king before him, **that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses:** neither after him arose there any like him.

The Lord appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice. If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; **if my people, which are called by my name,**

2 Chronicles,
vii. 12-14.

shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

2 Chronicles,
xv. 3, 4.

For a long season Israel hath been without the true God, and without a teaching priest, and without law. But when they in their trouble **did turn unto the Lord God of Israel, and sought him**, he was found of them.

2 Chronicles,
xxx. 6-9.

The posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, **turn again unto the Lord God of Abraham, Isaac, and Israel**, and he will return to the remnant of you that are escaped out of the hand of the kings of Assyria. And be not ye like your fathers, and like your brethren, which trespassed against the Lord God of their fathers, who therefore gave them up to desolation, as ye see. Now be ye not stiff-necked, as your fathers were, but **yield yourselves unto the Lord**, and enter into his sanctuary, which he hath sanctified forever: and serve the Lord your God, that the fierceness of his wrath may turn away from you. For if ye **turn again unto the Lord**, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the Lord your God is gracious and merciful, and will not turn away his face from you, if ye **return unto him**.

2 Chronicles,
xxx. 18, 19.

A multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good Lord pardon every one **that prepareth his heart to seek God, the Lord God of his fathers**, though he be not cleansed according to the purification of the sanctuary.

2 Chronicles,
xxxiii. 11-13,
15, 16.

The Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. And when he was in affliction, he besought the Lord his God, **and humbled himself greatly before the God of his fathers**, and prayed unto him: and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God.

And he took away the strange gods, and the idol out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Jerusalem, and cast them out of the city. And he repaired the altar of the Lord, and sacrificed thereon peace-offerings and thank-offerings, and commanded Judah to serve the Lord God of Israel.

Job,
xl. 13-15.

If thou **prepare thine heart**, and stretch out thine hands toward him; if iniquity be in thine hand, **put it far away**, and let not wickedness dwell in thy tabernacles.

For then shalt thou lift up thy face without spot ; yea, thou shalt be steadfast, and shalt not fear : because thou shalt forget thy misery, and remember it as waters that pass away ; and thine age shall be clearer than the noon-day : thou shalt shine forth, thou shalt be as the morning. And thou shalt be secure, because there is hope ; yea, thou shalt dig about thee, and thou shalt take thy rest in safety.

Acquaint now thyself with him, and be at peace : thereby good shall come unto thee. Receive, I pray thee, the law from his mouth, and lay up his words in thine heart. **If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.** Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks. Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver. For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God. Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows. Thou shalt also decree a thing, and it shall be established unto thee : and the light shall shine upon thy ways. When men are cast down, then thou shalt say, There is lifting up ; and he shall save the humble person.

Job,
xxii. 21-29.

He shall pray unto God, and he will be favourable unto him : and he shall see his face with joy : for he will render unto man his righteousness. He looketh upon men, **and if any say, I have sinned, and perverted that which was right, and it profited me not :** he will deliver his soul from going into the pit, and his life shall see the light.

Job,
xxxiii. 26-32.

Surely it is meet to be said unto God, **I have borne chastisement, I will not offend any more : that which I see not teach thou me : if I have done iniquity, I will do no more.**

Job,
xxxiv. 31, 32.

If they be bound in fetters, and be holden in cords of affliction ; then he sheweth them their work, and their transgressions that they have exceeded. He openeth also their ear to discipline, and commandeth that they **return from iniquity.**

Job,
xxxvi. 8-10.

Job answered the Lord, and said, I know that thou canst do everything, and that no thought can be withholden from thee.

Job, xlii. 1-6.

Who is he that hideth counsel without knowledge ? therefore have I uttered that I understood not ; things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak : I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear : but now mine eye seeth thee : **wherefore I abhor myself, and repent in dust and ashes.**

God judgeth the righteous, and God is angry with the wicked every day. **If he turn not,** he will whet his sword ; he hath bent his bow, and made it ready.

Ps. vii. 11, 12.

Thou desirest not sacrifice ; else would I give it : thou delight-

Ps. li. 16, 17.

est not in burnt-offering. The sacrifices of God are a **broken spirit: a broken and a contrite heart**, O God, thou wilt not despise.

Proverbs,
i. 22, 23.

How long, ye simple ones, will ye love simplicity? and the scornors delight in their scorning, and fools hate knowledge? **Turn you** at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

Proverbs,
xxviii. 13.

He that covereth his sins shall not prosper: but whoso **confesseth and forsaketh them**, shall have mercy.

Is. i. 16-18.

Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come **now**, and let us reason together, saith the Lord.

Is. ix. 13, 14.

The people **turneth not unto him that smiteth them**, neither do they seek the Lord of hosts. Therefore the Lord will cut off from Israel head and tail, branch and rush, in one day.

Isaiah,
xxii. 12-14.

In that day did the Lord God of hosts call to **weeping, and to mourning, and to baldness, and to girding with sackcloth**: and behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to-morrow we shall die. And it was revealed in mine ears by the Lord of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord God of hosts.

Is. xxxi. 6-8.

Turn ye unto him from whom the children of Israel have deeply revolted. For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin.

Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him.

Is. xl. 3, 4.

The voice of him that crieth in the wilderness, **Prepare ye the way of the Lord, make straight in the desert a highway for our God**. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain.

Isaiah,
xli. 21, 22.

Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins: **return unto me**; for I have redeemed thee.

Is. lv. 6, 7.

Seek ye the Lord while he may be found, call ye upon him while he is near: **let the wicked forsake his way, and the unrighteous man his thoughts**: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

The Redeemer shall come to Zion, and unto them **that turn from transgression** in Jacob, saith the Lord.

Is. lix. 20.

All those things hath mine hand made, and all those things have been, saith the Lord : but to this man will I look, **even to him that is poor and of a contrite spirit, and trembleth at my word.**

Is. lxvi. 2.

They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; **yet return again to me**, saith the Lord.

Jeremiah, .
iii. 1, 4-14.

Will thou not from this time cry unto me, My father, thou art the guide of my youth? Will he reserve his anger forever? will he keep it to the end? Behold, thou hast spoken and done evil things as thou couldest.

The Lord said also unto me in the days of Josiah the king, Hast thou seen that which backsliding Israel hath done? she is gone up upon every high mountain, and under every green tree, and there hath played the harlot. And I said after she had done all these things, **Turn thou unto me. But she returned not.** And her treacherous sister Judah saw it. And I saw, when for all the causes whereby backsliding Israel committed adultery, I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also. And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks. And yet for all this, her treacherous sister Judah **hath not turned unto me with her whole heart**, but feignedly, saith the Lord. And the Lord said unto me, The backsliding Israel hath justified herself more than treacherous Judah.

Go and proclaim these words toward the north, and say, **Return, thou backsliding Israel**, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger forever. **Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God**, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord. **Turn, O backsliding children**, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion.

At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers. But I said, **How shall I put thee among the children**, and give thee a pleasant land, a goodly her-

Jer. lli. 17-23.

itage of the hosts of nations? and I said, **Thou shalt call me, My father; and shalt not turn away from me.**

Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the Lord. **A voice was heard upon the high places, weeping and supplications of the children of Israel: for they have perverted their way, and they have forgotten the Lord their God.** Return, ye backsliding children, and I will heal your backslidings. **Behold, we come unto thee; for thou art the Lord our God.** Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel.

Jer. iv. 1-4.

If thou wilt return, O Israel, saith the Lord, return unto me: and if thou wilt put away thine abominations out of my sight, then shalt thou not remove. And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.

For thus saith the Lord to the men of Judah and Jerusalem, **Break up your fallow ground, and sow not among thorns. Circumcise yourselves to the Lord, and take away the foreskins of your heart,** ye men of Judah and inhabitants of Jerusalem; lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings.

Jer. vii. 1-7.

The word that came to Jeremiah from the Lord, saying, Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord. Thus saith the Lord of hosts, the God of Israel, **Amend your ways and your doings,** and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these. **For if ye thoroughly amend your ways and your doings;** if ye thoroughly execute judgment between a man and his neighbour; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt; then will I cause you to dwell in this place, in the land that I gave to your fathers, forever and ever.

Jeremiah,
xviii. 7, 8.

At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it: if that nation against whom **I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.**

Jeremiah,
xviii. 11, 12.

Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the Lord; Behold, I frame evil against you, and devise a device against you: **return ye**

now every one from his evil way, and make your ways and your doings good. And they said, There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart.

I will give them an heart to know me, that I am the Lord: and they shall be my people, and I will be their God: **for they shall return unto me with their whole heart.** Jer. xxiv. 7.

Therefore now amend your ways and your doings, and obey the voice of the Lord your God; and the Lord will repent him of the evil that he hath pronounced against you. Jer. xxvi. 13.

It came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, that this word came unto Jeremiah from the Lord, saying, Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day. It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin. Jerem. xxxvi. 1-3.

Let us search and try our ways, and turn again to the Lord. Lam. iii. 40.

If thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity. Ezek. iii. 19.

Then came certain of the elders of Israel unto me, and sat before me. Ezekiel, xiv. 1-7.

And the word of the Lord came unto me, saying, Son of man, these men have set up their idols in their heart, and put the stumbling-block of their iniquity before their face: should I be inquired of at all by them? Therefore speak unto them, and say unto them, Thus saith the Lord God; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet; I the Lord will answer him that cometh according to the multitude of his idols; that I may take the house of Israel in their own heart, because they are all estranged from me through their idols.

Therefore say unto the house of Israel, Thus saith the Lord God; Repent, and turn yourselves from your idols; and turn away your faces from all your abominations. For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to a prophet to inquire of him concerning me; I the Lord will answer him by myself.

If the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and Ezekiel, xviii. 21-23.

right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him; in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should **return from his ways**, and live?

Ezekiel,
xxviii. 27-32.

Again, when the wicked man **turneth away from his wickedness that he hath committed**, and doeth that which is lawful and right, he shall save his soul alive. **Because he considereth and turneth away from all his transgressions** that he hath committed, he shall surely live, he shall not die. Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal? Therefore I will judge you. O house of Israel, every one according to his ways, saith the Lord God. **Repent, and turn yourselves from all your transgressions**; so iniquity shall not be your ruin.

Cast away from you all your transgressions, whereby ye have transgressed: and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore **turn yourselves**, and live ye.

Ezekiel,
xxiv. 14.

I the Lord have spoken it: it shall come to pass, and I will do it; **I will not go back**, neither will I spare, **neither will I repent**; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord God.

Ezekiel,
xxxiii. 10-19.

O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live? Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: **turn ye, turn ye from your evil ways**; for why will ye die, O house of Israel? Therefore thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, **he shall not fall thereby in the day that he turneth from his wickedness**; neither shall the righteous be able to live for his righteousness in the day that he sinneth.

When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it. Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal. When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby. But if the wicked **turn from his wickedness**, and do that which is lawful and right, he shall live thereby.

Wherefore, O king, let my counsel be acceptable unto thee, and **break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor**; if it may be a lengthening of thy tranquillity.

I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away; I will take away, and none shall rescue him.

I will go and return to my place, **till they acknowledge their offence, and seek my face**: in their affliction they will seek me early.

Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.

Sow to yourselves in righteousness, reap in mercy; **break up your fallow ground**: for it is time to seek the Lord, till he come and rain righteousness upon you.

O Israel, **return unto the Lord thy God**; for thou hast fallen by thine iniquity. Take with you words, and **turn to the Lord**: say unto him, Take away all iniquity, and receive us graciously: **so will we render the calves of our lips**. Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, **We are our gods**: for in thee the fatherless findeth mercy.

I will heal their backsliding, I will love them freely: for mine anger is turned away from him.

Therefore also now, saith the Lord, **Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God**: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if **he will return and repent**, and leave a blessing behind him; even a meat-offering and a drink-offering unto the Lord your God?

I have given you cleanness of teeth in all your cities, and want of bread in all your places: **yet have ye not returned unto me**, saith the Lord. And also I have withholden the rain from you, when there were yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city:

Dan. iv. 27.

Hosea,
v. 14, 15.

Hosea,
vi. 1-3.

Hosea, x. 12.

Hosea,
xiv. 1-4.

Joel,
ii. 12-14.

Amos,
iv. 6-12.

one piece was rained upon, and the piece whereupon it rained not withered. So two or three cities wandered unto one city, to drink water; but they were not satisfied: **ye have ye not returned unto me**, saith the Lord. I have smitten you with blasting and mildew: when your gardens and your vineyards and your fig-trees and your olive-trees increased, the palmer-worm devoured them: **ye have ye not returned unto me**, saith the Lord. I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: **ye have ye not returned unto me**, saith the Lord. I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a fire-brand plucked out of the burning: **ye have ye not returned unto me**, saith the Lord.

Therefore, thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel.

Jonah, iii.

The word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey. And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: **yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not.**

And God saw their works, that they turned from their evil way: and God repented of the evil that he had said that he would do unto them; and he did it not.

Zech. i. 1-4.

In the eighth month, in the second year of Darius, came the word of the Lord unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying, The Lord hath been sore displeased with your fathers. Therefore, say thou unto them, Thus saith the Lord of hosts; **Turn ye unto me**, saith the Lord of hosts, **and I will turn unto you**, saith the Lord of hosts. Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the Lord of hosts; **Turn ye now from your evil ways, and from your evil doings**: but they did not hear, nor hearken unto me, saith the Lord.

Even from the days of your fathers ye are gone away from mine ordinances and have not kept them. **Return unto me, and I will return unto you,** saith the Lord of hosts. But ye said, Wherein shall we return?

Mal. iii. 7, 8.

Will a man rob God? Yet ye have robbed me.

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: **and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers,** lest I come and smite the earth with a curse.

Mal. iv. 5, 6.

In those days came John the Baptist, preaching in the wilderness of Judea, and saying, **Repent ye;** for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, **Prepare ye the way of the Lord, make his paths straight.**

Matthew, iii. 1-10.

And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins.

But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? **Bring forth therefore fruits meet for repentance:** and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

The word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching **the baptism of repentance for the remission of sins;** as it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight and the rough ways shall be made smooth; and all flesh shall see the salvation of God.

Luke, iii. 2-14.

Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? **Bring forth therefore fruits worthy of repentance,** and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

And the people asked him, saying, What shall we do then?

He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you.

And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

Mark,
i. 14, 15.

After that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: **repent ye**, and believe the gospel.

Matthew,
xi. 20-24.

Then began he to upbraid the cities wherein most of his mighty works were done, **because then repented not**: woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, **then would have repented long ago in sackcloth and ashes**. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for Tyre and Sidon at the day of judgment, than for thee.

Luke,
xiii. 1-5.

There were present some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but, **except ye repent**, ye shall all likewise perish.

Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, **except ye repent**, ye shall all likewise perish.

Mark,
vi. 7, 10-12.

He called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place. And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.

And they went out, **and preached that men should repent**.

Luke, xv.

Then drew near unto him all the publicans and sinners for to

hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; **for I have found my sheep which was lost.**

I say unto you, that **likewise joy shall be in heaven over one sinner that repenteth**, more than over ninety and nine just persons, which need no repentance.

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; **for I have found the piece which I had lost.** Likewise, I say unto you, There is joy in the presence of the angels of God **over one sinner that repenteth.**

And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him.

And **when he came to himself**, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! **I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants.**

And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called

one of the servants and asked what these things meant. And he said unto him, Thy brother is come : and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in ; therefore came his father out, and entreated him. And he answering, said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment ; and yet thou never gavest me a kid, that I might make merry with my friends : but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me ; and all that I have is thine. It was meet that we should make merry, and be glad : **for this thy brother was dead, and is alive again ; and was lost, and is found.**

Luke,
xvi. 22-31.

The beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried : and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue : for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things : but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed : so that they which would pass from hence to you, cannot ; neither can they pass to us, that would come from thence.

Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house : for I have five brethren ; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets ; let them hear them. And he said, Nay, father Abraham : **but if one went unto them from the dead, they will repent.** And he said unto him, If they hear not Moses and the prophets, **neither will they be persuaded, though one rose from the dead.**

Matthew,
xxi. 28-32.

What think ye ? A certain man had two sons ; and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not ; but afterward **he repented, and went.** And he came to the second, and said likewise. And he answered and said, I go, sir : and went not.

Whether of them twain did the will of his father ? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not : but the publicans and the harlots believed him : and ye, when ye had seen it, **repented not afterward, that ye might believe him.**

Luke,
xxiv. 44-47.

And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled

which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures. And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that **repentance** and remission of sins should be preached in his name among all nations.

When they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, **Repent**, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Acts,
ii. 37, 38.

Repent ye therefore, and **be converted**, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

Acts, iii. 19.

When Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. **Repent therefore of this thy wickedness**, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

Acts,
viii. 13-35.

And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda. And there he found a certain man named *Aeneas*, which had kept his bed eight years, and was sick of the palsy. And Peter said unto him, *Aeneas*, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

Acts,
ix. 32-35.

And all that dwelt at Lydda and Saron saw him, and **turned to the Lord**.

Of this man's seed [David's] hath God, according to his promise, raised unto Israel a Saviour, Jesus: when John had first preached, before his coming, **the baptism of repentance** to all the people of Israel.

Acts,
xiii. 23, 24.

The times of this ignorance God winked at; but now **commandeth all men everywhere to repent**.

Acts,
xvii. 30.

I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, **repentance toward God**, and faith toward our Lord Jesus Christ.

Acts,
xx. 20, 21.

And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I

Acts,
xxvi. 15-20.

have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and **to turn them from darkness to light, and from the power of Satan unto God**, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should **repent and turn to God, and do works meet for repentance**.

Rom. ii. 3, 4.

Thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God **leadeth thee to repentance**?

2 Corinth.
vii. 8-11.

Though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season.

Now I rejoice, not that ye were made sorry, but that ye sorrowed **to repentance**: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow **worketh repentance to salvation not to be repented of**: but the sorrow of the world worketh death. For behold this self-same thing, that ye sorrowed after a godly sort, **what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge!** In all things ye have approved yourselves to be clear in this matter.

2 Timothy,
ii. 24-26.

The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure **will give them repentance to the acknowledging of the truth**; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

Heb. vi. 1.

Leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again **the foundation of repentance from dead works**, and of faith toward God.

Hebrews,
xii. 14-17.

Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birth-right. For ye know how that afterward, when he would have in-

herited the blessing, he was rejected : for he found no place of repentance, though he sought it carefully with tears.

Draw nigh to God, and he will draw nigh to you. **Cleanse your hands, ye sinners, and purify your hearts, ye double-minded.** Be afflicted, and mourn, and weep : let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up.

James,
iv. 8-10.

The Lord is not slack concerning his promise, as some men count slackness ; but is long-suffering to us-ward, not willing that any should perish, **but that all should come to repentance.**

2 Peter, iii. 9.

Unto the angel of the church of Ephesus, write ;
. . I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and **repent, and do the first works** ; or else I will come unto thee quickly, and will remove thy candlestick out of his place, **except thou repent.**

Revelation,
ii. 1, 4, 5.

To the angel of the church in Pergamos write ;
. . I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. **Repent** ; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

Revelation,
ii. 12, 14-16.

Unto the angel of the church in Thyatira write ;
. . I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. **And I gave her space to repent of her fornication**, and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, **except they repent of their deeds.**

Revelation,
ii. 18, 20-22.

And unto the angel of the church in Sardis write ; These things saith he that hath the seven Spirits of God, and the seven stars ; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die : for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, **and hold fast, and repent.** If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

Rev. iii. 1-3.

And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of jacinth, and brimstone : and the heads of the horses were as the heads of lions ; and out of their mouths issued fire, and smoke, and brimstone. By these three was the third part of men killed, by the fire, and by the smoke,

Revelation,
ix. 17-21.

and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

And the rest of the men which were not killed by these plagues yet **repented not of the works of their hands, that they should not worship devils, and idols of gold and silver, and brass, and stone, and of wood:** which neither can see, nor hear, nor walk: **neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.**

Revelation,
xvi. l, 8-11.

And I heard a great voice out of the temple, saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and **they repented not to give him glory.**

And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven, because of their pains and their sores, and **repented not of their deeds.**

XXI.

Faith, what?

God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them: and behold, I will destroy them with the earth.

Genesis,
vi. 13-22.

Make thee an ark of gopher-wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof: with lower, second and third stories shalt thou make it. And behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven: and everything that is in the earth shall die. But with thee will I establish my covenant: and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee: they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind; two of every sort shall come unto thee to keep them alive. And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them.

Thus did Noah; according to all that God commanded him, so did he.

Now the Lord had said unto Abram, **Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:** and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

Gen. xii. 1-5.

So Abram departed, as the Lord had spoken unto him, and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and

they went forth to go into the land of Canaan; and into the land of Canaan they came.

Gen. xv. 1-6.

The word of the Lord came unto Abram in a vision, saying, Fear not Abram: I am thy shield, and thy exceeding great reward. And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and lo, one born in my house is my heir. And behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

And he **believed in the Lord**; and he counted it to him for righteousness.

Genesis,
xxii. 1-14.

And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, behold, here I am. And he said, **Take now thy son, thine only son Isaac, whom thou lovest**, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and **Isaac his son**, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him.

Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass, and **I and the lad** will go yonder and worship, and **come again to you**. And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took the fire in his hand and a knife: and they went both of them together. And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt-offering? And Abraham said, My son, God will provide himself a lamb for a burnt-offering: so they went both of them together.

And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order; and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham. And he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me. And Abraham lifted up his eyes, and looked, and behold, behind him a ram caught

in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son.

And Abraham called the name of that place Jehovah-jireh: ¹ as it is said to this day, In the mount of the Lord it shall be seen.

¹ That is, The Lord will see, or provide. Genesis, xxviii. 1-4.

And Isaac called Jacob and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; and give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.

I have waited for thy salvation, O Lord!

Gen. xlix. 18.

And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years. And Joseph saw Ephraim's children of the third generation: the children also of Machir, the son of Manasseh, were brought up upon Joseph's knees. And Joseph said unto his brethren, I die; and God will surely visit you, and bring you out of this land, unto the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, **God will surely visit you, and ye shall carry up my bones from hence.**

Gen. I. 22-26.

So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

The Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me.

Exodus, ix. 13, 18-21.

Behold, to-morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now. Send therefore now, and gather thy cattle, and all that thou hast in the field: for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

He that feared the word of the Lord among the servants of Pharaoh made his servants and his cattle flee into the houses: and he that regarded not the word of the Lord left his servants and his cattle in the field.

The Lord hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand. But the Egyptians pursued after them all the horses and chariots of Pharaoh, and his horsemen, and his army and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

Exodus, xiv. 8-16, 30, 31.

And when Pharaoh drew nigh, the children of Israel lifted up

their eyes, and behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the Lord. And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.

And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace.

And the Lord said unto Moses, Wherefore criest thou unto me? **Speak unto the children of Israel, that they go forward:** but lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea. . . . Thus the Lord saved Israel that day out of the hand of the Egyptians: and Israel saw the Egyptians dead upon the sea-shore. And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, **and believed the Lord,** and his servant Moses.

Deuteron.
i. 3, 5-8,
19-33.

And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the Lord had given him in commandment unto them; . . . On this side Jordan, in the land of Moab, began Moses to declare this law, saying, The Lord our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount: Turn you, and take your journey, and go to the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea-side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates. Behold, I have set the land before you: go in and possess the land which the Lord sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them. . . . And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the Lord our God commanded us; and we came to Kadesh-barnea. And I said unto you, Ye are come unto the mountain of the Amorites, which the Lord our God doth give unto us. Behold, the Lord thy God hath set the land before thee: **go up and possess it, as the Lord God of thy fathers hath said unto thee; fear not, neither be discouraged.**

And ye came near unto me every one of you, and said, We

will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come. And the saying pleased me well: and I took twelve men of you, one of a tribe: And they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out. And they took of the fruit of the land in their hands, and brought it down unto us, and brought us word again, and said, It is a good land which the Lord our God doth give us. Notwithstanding, ye would not go up, but rebelled against the commandment of the Lord your God: and ye murmured in your tents, and said, Because the Lord hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us. Whither shall we go up? our brethren have discouraged our heart, saying, The people is greater and taller than we; the cities are great and walled up to heaven; and moreover, we have seen the sons of the Anakims there. Then I said unto you, Dread not, neither be afraid of them. The Lord your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes; And in the wilderness, where thou hast seen how that the Lord thy God bare thee, as a man doth bear his son, in all the way that ye went until ye came into this place. Yet in this thing **ye did not believe the Lord your God**, who went in the way before you, to search you out a place to pitch your tents in, in fire by night, to shew you by what way ye should go, and in a cloud by day.

If thou shalt say in thine heart, These nations are more than I, how can I dispossess them? **Thou shalt not be afraid of them: but shalt well remember what the Lord thy God did unto Pharaoh, and unto all Egypt**; the great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched-out arm, whereby the Lord thy God brought thee out: so shall the Lord thy God do unto all the people of whom thou art afraid.

Deuteron.
vii. 17-19.

When the Lord sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the Lord your God, and **ye believed him not**, nor hearkened to his voice.

Deut. ix. 23.

And Moses went and spake these words unto all Israel. And he said unto them, I am an hundred and twenty years old this day; I can no more go out and come in: also the Lord hath said unto me, Thou shalt not go over this Jordan. The Lord thy God, he will go over before thee, and he will destroy these nations from before thee, and thou shalt possess them: and Joshua he shall go over before thee, as the Lord hath said. And the Lord shall do unto them as he did to Sihon, and to Og, kings of the Amorites, and unto the land of them, whom he destroyed. And the Lord shall give them up before your face, that ye may do unto them ac-

Deuteron.
xxxi. 1-8.

cording unto all the commandments which I have commanded you. **Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee,** he will not fail thee, nor forsake thee.

And Moses called unto Joshua, and said unto him in the sight of all Israel, **Be strong and of a good courage:** for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. And the Lord, **he it is that doth go before thee;** he will be with thee, he will not fail thee, neither forsake thee: **fear not, neither be dismayed.**

Joshua, i. 9.

Have not I commanded thee? Be strong and of a good courage; **be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest.**

Joshua,
ii. 1-15,
vi. 25.

And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there. And it was told the king of Jericho, saying, Behold, there came men in hither to-night of the children of Israel, to search out the country. And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country. And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were: and it came to pass about the time of shutting of the gate, when it was dark, that the men went out: whither the men went, I wot not: pursue after them quickly; for ye shall overtake them. But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof. And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.

And before they were laid down, she came up unto them upon the roof; And she said unto the men, **I know that the Lord hath given you the land,** and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: **for the Lord your God, he is God in heaven above, and in earth beneath.** Now therefore, I pray you, swear unto me by the Lord, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token: And that ye will save alive my father, and my mother, and my brethren, and my sisters,

and all that they have, and deliver our lives from death. And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the Lord hath given us the land, that we will deal kindly and truly with thee. Then she let them down by a cord through the window : for her house was upon the town-wall, and she dwelt upon the wall. . . . And Joshua saved Rahab the harlot alive, and her father's household, and all that she had ; and she dwelleth in Israel even unto this day ; because she hid the messengers which Joshua sent to spy out Jericho.

[By faith the harlot Rahab perished not with them that believed not.]

Heb. xi. 31.

Now Jericho was straitly shut up, because of the children of Israel : none went out, and none came in. And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour. And ye shall compass the city, all ye men of war, and go round about the city once : thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams' horns : and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout : and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

Joshua,
vi. 1-16, 20.

And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the Lord. And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the Lord.

And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the Lord, and blew with the trumpets : and the ark of the covenant of the Lord followed them. And the armed men went before the priests that blew with the trumpets, and the rere-ward came after the ark, the priests going on, and blowing with the trumpets. And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout ; then shall ye shout. **So the ark of the Lord compassed the city, going about it once : and they came into the camp, and lodged in the camp.**

And Joshua rose early in the morning, and the priests took up the ark of the Lord. And seven priests bearing seven trumpets, of rams' horns before the ark of the Lord went on continually, and blew with the trumpets : and the armed men went before them ; but the rere-ward came after the ark of the Lord, the priests going on, and blowing with the trumpets. **And the**

second day they compassed the city once, and returned into the camp. So they did six days. And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times : only on that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, **Shout ; for the Lord hath given you the city.** So the people shouted when the priests blew with the trumpets : and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

Joshua,
xiv. 6, 12.

Then the children of Judah came unto Joshua in Gilgal : and Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the Lord said unto Moses the man of God concerning me and thee in Kadesh-barnea. Now therefore give me this mountain, whereof the Lord spake in that day ; for thou heardest in that day how the Anakims were there, and that the cities were great and fenced : if so be the Lord will be with me, then I shall be able to drive them out, as the Lord said.

Judges,
vii. 1, 2, 7-22.

Then Jerubbaal (who is Gideon) and all the people that were with him, rose up early and pitched beside the well of Harod : so that the host of the Midianites were on the north side of them by the hill of Moreh, in the valley. And the Lord said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me. And the Lord said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand : and let all the other people go every man unto his place. So the people took victuals in their hand, and their trumpets : and he sent all the rest of Israel every man unto his tent, and retained those three hundred men. And the host of Midian was beneath him in the valley.

And it came to pass the same night, that the Lord said unto him, Arise, get thee down unto the host ; for I have delivered it into thine hand. But if thou fear to go down, go thou with Phurah thy servant down to the host : and thou shalt hear what they say ; and afterward shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the armed men that were in the host. And the Midianites, and the Amalekites, and all the children of the east, lay along in the valley like grasshoppers for multitude ; and their camels were without number, as the sand by the sea-side for multitude. And when Gideon was come, behold, there was a man that

told a dream unto his fellow, and said, Behold, I dreamed a dream, and lo, a cake of barley-bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it that the tent lay along. And his fellow answered, and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel : for into his hand hath God delivered Midian, and all the host.

And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, **Arise ; for the Lord hath delivered into your hand the host of Midian.**

And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers. And he said unto them, Look on me, and do likewise : and behold, when I come to the outside of the camp, it shall be that as I do, so shall ye do. When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, **The sword of the Lord**, and of Gideon.

So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch ; and they had but newly set the watch : and they blew the trumpets, and brake the pitchers that were in their hands. And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal : and they cried, The sword of the Lord, and of Gideon. And they stood every man in his place round about the camp ; and all the host ran, and cried, and fled. And the three hundred blew the trumpets, and the Lord set every man's sword against his fellow, even throughout all the host : and the host fled to Beth-shittah in Zererath, and to the border of Abel-meholah, unto Tabbath.

Now it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison that is on the other side. But he told not his father. . . . And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised : **it may be that the Lord will work for us : for there is no restraint to the Lord to save by many or by few.** And his armour-bearer said unto him, Do all that is in thine heart : turn thee ; behold, I am with thee according to thy heart. Then said Jonathan, Behold, we will pass over unto these men, and we will discover ourselves unto them. If they say thus unto us, Tarry until we come to you ; then we will stand still in our place, and will not go up unto them. But if they say thus, Come up unto us ; then we will go up : for the Lord hath delivered them into our hand ; and this shall be a sign unto us.

1 Samuel,
xiv. 1, 6-13,
16.

And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves. And the men of the garrison answered Jonathan and his armour-bearer, and said, Come up to us, and we will shew you a thing. And Jonathan said unto his armour-bearer, **Come up after me: for the Lord hath delivered them into the hand of Israel.** And Jonathan climbed up upon his hands and upon his feet, and his armour-bearer after him: and they fell before Jonathan; and his armour-bearer slew after him. . . . And the watchmen of Saul in Gibeah of Benjamin looked; and behold, the multitude melted away, and they went on beating down one another.

1 Sam. xvii.

Now the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which belongeth to Judah, and pitched between Shochoh and Azekah, in Ephes-dammim. And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines. And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them.

And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span. And he had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him. And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us. And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together. When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

Now David was the son of that Ephrathite of Beth-lehem-judah, whose name was Jesse; and he had eight sons: and the man went among men for an old man in the days of Saul. And the three eldest sons of Jesse went and followed Saul to the battle: and the names of his three sons that went to the battle were Eliab the first-born, and next unto him Abinadab, and the third Shammah. And David was the youngest: and the three eldest followed Saul. But David went and returned from Saul to feed his father's sheep at Beth-lehem.

And the Philistine drew near morning and evening, and presented himself forty days.

And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren: and carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge. Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines.

And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle. For Israel and the Philistines had put the battle in array, army against army. And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren. And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard them. And all the men of Israel, when they saw the man, fled from him, and were sore afraid. And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel. And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for **who is this uncircumcised Philistine, that he should defy the armies of the living God?** And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle. And David said, What have I now done? Is there not a cause? And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner. And when the words were heard which David spake, they rehearsed them before Saul: and he sent for him.

And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine. And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth. And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: And I went out after him and smote him, and delivered it out of his mouth: and when he arose against me, I

caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. David said moreover, **The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine.** And Saul said unto David, Go, and the Lord be with thee.

And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail. And David girded his sword upon his armour, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these, for I have not proved them. And David put them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine. And the Philistine came on, and drew near unto David; and the man that bare the shield went before him. And when the Philistine looked about, and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance. And the Philistine said unto David, Am I a dog, that thou comest to me with staves? and the Philistine cursed David by his gods. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. Then said David to the Philistine, **Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied.** This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth: that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hands.

And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine and slew him; but there was no sword in the hand of David. Therefore David ran and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled. And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Phil-

istines fell down by the way to Shaaraim, even unto Gath, and unto Ekron. And the children of Israel returned from chasing after the Philistines, and they spoiled their tents. And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

David and his men came to the city, and behold, it was burned with fire; and their wives, and their sons, and their daughters, were taken captives. Then David and the people that were with him lifted up their voice and wept, until they had no more power to weep. And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite. And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons, and for his daughters: **but David encouraged himself in the Lord his God.**

1 Samuel,
xxx. 3-6.

When Joab saw that the front of the battle was against him before and behind, he chose of all the choice men of Israel, and put them in array against the Syrians: and the rest of the people he delivered into the hand of Abishai his brother, that he might put them in array against the children of Ammon. And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee. Be of good courage and let us play the men for our people, and for the cities of our God: **and the Lord do that which seemeth him good.**

2 Samuel,
x. 9-12.

And David spake unto the Lord the words of this song in the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul: and he said, **The Lord is my rock, and my fortress, and my deliverer; the God of my rock; in him will I trust:** he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence. I will call on the Lord who is worthy to be praised: **so shall I be saved from mine enemies.**

2 Samuel,
xxii. 1-4.

Thou art my lamp, O Lord; and the Lord will lighten my darkness. For **by thee** I have run through a troop: **by my God** have I leaped over a wall.

2 Samuel,
xxi. 29, 30.

Although my house be not so with God; **yet he hath made with me an everlasting covenant, ordered in all things, and sure:** for this is all my salvation, and all my desire, although he make it not to grow.

2 Samuel,
xxiii. 5.

And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

1 Kings,
xvii. 1-5.

And the word of the Lord came unto him, saying, Get thee hence,

and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. **So he went and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that is before Jordan.**

2 Kings,
xvii. 13, 14.

The Lord testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments, and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

Notwithstanding, they would not hear, but hardened their necks, like to the neck of their fathers, that **did not believe in the Lord their God.**

2 Kings,
xviii. 5, 6.

He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him. For he clave to the Lord, and departed not from following him, but kept his commandments, which the Lord commanded Moses.

2 Chronicles,
xiv. 9-12.

And there came out against them (the army of Judah) Zerah the Ethiopian, with an host of a thousand thousand, and three hundred chariots; and came unto Mareshah. Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah. And Asa cried unto the Lord his God, and said, **Lord, it is nothing with thee to help, whether with mann, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee.**

So the Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled.

2 Chronicles,
xx. 1-13.

It came to pass, that the children of Moab, and the children of Ammon, and with them other beside the Ammonites, came against Jehoshaphat to battle. Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and behold, they be in Hazazon-tamar, which is En-gedi. And Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah. And Judah gathered themselves together, **to ask help of the Lord;** even out of all the cities of Judah they came to seek the Lord.

And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord, before the new court, and said, O Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?

Art not thou our God who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend forever? And they dwelt therein, and have built thee a sanctuary therein for thy name, saying, If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction, **then thou wilt hear and help.** And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldst not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not; behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit. O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: **but our eyes are upon thee.**

And all Judah stood before the Lord with their little ones, their wives, and their children.

And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem, he took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city: and they did help him. So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water? Also he strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired Millo in the city of David, and made darts and shields in abundance. And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spake comfortably to them, saying, Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him. **With him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles.** And the people rested themselves upon the words of Hezekiah king of Judah.

2 Chronicles,
xxxii. 2-12.

It came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth, and conspired all of them together to come and to fight against Jerusalem, and to hinder it. Nevertheless **we made our prayer unto our God,** and set a watch against them day and night, because of them. And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish: so that we are not able to build the wall. And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease. And it came to pass, that when the Jews which dwelt by

Nehemiah,
iv. 7-14.

them came, they said unto us ten times, From all places whence ye shall return unto us they will be upon you.

Therefore set I in the lower places behind the wall and on the higher places, I even set the people after their families with their swords, their spears, and their bows. And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, **Be not ye afraid of them : remember the Lord which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.**

Nehemiah,
ix. 16, 17.

They and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments, and refused to obey, **neither were mindful of thy wonders that thou didst among them ; but hardened their necks.**

Job, v. 8.

I would seek unto God, and unto God would I commit my cause.

Job, xiii. 15.

Though he slay me, **yet will I trust in him.**

Job,
xix. 21-27.

Have pity upon me, have pity upon me, O ye my friends ; for the hand of God hath touched me. Why do ye persecute me as God, and are not satisfied with my flesh ? Oh that my words were now written ! oh that they were printed in a book ! That they were graven with an iron pen and lead in the rock forever ! **For I know that my Redeemer liveth,** and that he shall stand at the latter day upon the earth : and though after my skin worms destroy this body ; yet in my flesh shall I see God : whom I shall see for myself, and mine eyes shall behold, and not another ; though my reins be consumed within me.

Psalms ii. 12.

Kiss the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little. Blessed are all they that **put their trust in him.**

Ps. iii. 1-6.

Lord, how are they increased that trouble me ? many are they that rise up against me. Many there be which say of my soul, There is no help for him in God. Selah. **But thou, O Lord, art a shield for me : my glory, and the lifter up of mine head.**

I cried unto the Lord with my voice, and he heard me out of his holy hill. Selah. I laid me down and slept ; I awaked ; for the Lord sustained me. **I will not be afraid of ten thousands of people, that have set themselves against me round about.**

Psalms iv. 5.

Offer the sacrifices of righteousness, and **put your trust in the Lord.**

Psalms iv. 8.

I will both lay me down in peace, and sleep : for thou, Lord, only makest me dwell in safety.

Psalms vii. 1.

O Lord my God, in thee do **I put my trust :** save me from all them that persecute me, and deliver me.

They that know thy name **will put their trust in thee** : for thou, Lord, hast not forsaken them that seek thee. Psalm ix. 10.

In the Lord put I my trust : how say ye to my soul, Flee as a bird to your mountain ? Psalm xi. 1.

How long wilt thou forget me, O Lord ? forever ? how long wilt thou hide thy face from me ? How long shall I take counsel in my soul, having sorrow in my heart daily ? how long shall mine enemy be exalted over me ? Consider and hear me, O Lord my God : lighten mine eyes lest I sleep the sleep of death ; lest mine enemy say, I have prevailed against him ; and those that trouble me rejoice when I am moved. **But I have trusted in thy mercy ; my heart shall rejoice in thy salvation. I will sing unto the Lord, because he hath dealt bountifully with me.** Psalm xlii.

I have set the Lord always before me : because he is at my right hand, **I shall not be moved.** Ps. xvi. 8.

I will love thee, O Lord, **my strength.** The Lord is my rock, and my fortress, and my deliverer ; my God, my strength, in whom **I will trust** ; my buckler, and the horn of my salvation, and my high tower. I will call upon the Lord, who is worthy to be praised : **so shall I be saved from mine enemies.** Ps. xviii. 1-3.

Some trust in chariots, and some in horses : **but we will remember the name of the Lord our God.** Ps. xx. 7.

The Lord is my shepherd ; **I shall not want.** Ps. xxiii. 1-4.

He maketh me to lie down in green pastures : he leadeth me beside the still waters. He restoreth my soul : he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, **I will fear no evil : for thou art with me ; thy rod and thy staff they comfort me.**

Unto thee, O Lord, do I lift up my soul. O my God, **I trust in thee** : let me not be ashamed, let not mine enemies triumph over me. Ps. xxv. 1, 2.

Lead me in thy truth, and teach me : for thou art the God of my salvation ; **on thee do I wait all the day.** Ps. xxv. 5.

Mine eyes are ever toward the Lord ; for he shall pluck my feet out of the net. Ps. xxv. 15.

O keep my soul, and deliver me : let me be not ashamed ; **for I put my trust in thee.** Let integrity and uprightness preserve me ; for I wait on thee. Psalm xxv. 20, 21.

The Lord is my light, and my salvation ; **whom shall I fear ? the Lord is the strength of my life ; of whom shall I be afraid ?** Psalm xxvii. 1-3.

When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, **my heart shall not fear** : though war should rise against me, in this will I be confident.

Psalm
xxxl. 1-6.

In thee, O Lord, do I put my trust: let me never be ashamed: deliver me in thy righteousness. Bow down thine ear to me; deliver me speedily: be thou my strong rock, for an house of defence to save me. For thou art my rock and my fortress; therefore for thy name's sake lead me, and guide me. Pull me out of the net that they have laid privily for me: for **thou art my strength. Into thine hand I commit my spirit: thou hast redeemed me. O Lord God of truth.** I have hated them that regard lying vanities: but **I trust in the Lord.**

Psalm
xxxl. 13-15.

I have heard the slander of many: fear was on every side: while they took counsel together against me, they devised to take away my life. **But I trusted in thee, O Lord: I said, Thou art my God. My times are in thy hand:** deliver me from the hand of mine enemies, and from them that persecute me.

Ps. xxxii. 7.

Thou art my hiding-place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. **Selah.**

Psalm
xxxvii. 5-7.

Commit thy way unto the Lord; **trust also in him;** and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noon-day. **Rest in the Lord, and wait patiently for him.**

Ps. xlii. 5-11.

Why art thou cast down, O my soul? and why art thou disquieted in me? **hope thou in God, for I shall yet praise him for the help of his countenance.**

O my God, my soul is cast down within me; therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar. Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me. **Yet the Lord will command his loving-kindness in the day-time,** and in the night his song shall be with me, and my prayer unto the God of my life. I will say unto God my rock, **Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?** As with a sword in my bones, mine enemies reproach me; while they say daily unto me, **Where is thy God?** **Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God:** for I shall yet praise him, who is the health of my countenance, and my God.

Ps. xlii. 4-8.

Thou art my King, O God: command deliverances for Jacob. **Through thee will we push down our enemies: through thy name will we tread them under that rise up against us. For I will not trust in my bow, neither shall my sword save me.** But thou hast saved us from our enemies, and hast put them to shame that hated us. In God we boast all the day long, and praise thy name forever. **Selah.**

Ps. xlii. 1-3.

God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be re-

moved, and though the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah.

Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved. Ps. lv. 22.

What time I am afraid, I will trust in thee. In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me. Ps. lvi. 3, 4.

Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: **neer, in the shadow of thy wings will I make my refuge**, until these calamities be overpast. Ps. lviii. 1.

Because of his strength will I **wait upon thee**: for God is my defence. Ps. lix. 9.

God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth. Gilead is mine, and Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver; Moab is my washpot; over Edom will I cast out my shoe: Philistia, triumph thou because of me. Ps. lx. 6-12.

Who will bring me into the strong city? who will lead me into Edom? Wilt not thou, O God, which hadst cast us off? and thou, O God, which didst not go out with our armies? Give us help from trouble: for vain is the help of man. **Through God we shall do valiantly**: for he it is that shall tread down our enemies.

From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I. For thou hast been a shelter for me, and a strong tower from the enemy. I will abide in thy tabernacle forever: **I will trust in the covert of thy wings.** Selah. Ps. lxi. 2-4.

Truly my soul **waiteth upon God**: from him cometh my salvation. He only is my rock and my salvation; he is my defence; **I shall not be greatly moved.** Ps. lxii. 1, 2.

My soul, wait thou only upon God; for my expectation is from him. He only is my rock and my salvation: he is my defence; **I shall not be moved.** In God is my salvation and my glory: the rock of my strength, and my refuge, is in God. **Trust in him at all times**; ye people, pour out your heart before him: **God is a refuge for us.** Selah. Ps. lxiii. 5-8.

In thee, O Lord, do I **put my trust**: let me never be put to confusion. Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me. Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou art my rock and my fortress. Deliver me, O my God, out of the hand of the wicked, out of the hand Ps. lxxi. 1-7.

of the unrighteous and cruel man. **For thou art my hope, O Lord God : thou art my trust from my youth.** By thee have I been holden up from the womb : thou art he that took me out of my mother's bowels : my praise shall be continually of thee. I am as a wonder unto many ; but thou art my strong refuge.

Ps. lxxi. 16.

I will go in the strength of the Lord God : I will make mention of thy righteousness, even of thine only.

Psalm
lxxviii.
15-32.

He clave the rocks in the wilderness, and gave them drink as out of the great depths. He brought streams also out of the rock, and caused waters to run down like rivers. And they sinned yet more against him by provoking the Most High in the wilderness. And they tempted God in their heart by asking meat for their lust. Yea, they spake against God ; they said, **Can God furnish a table in the wilderness ?** Behold, he smote the rock, that the waters gushed out, and the streams overflowed ; **can he give bread also ?** can he provide flesh for his people ?

Therefore the Lord heard this, and was wroth : so a fire was kindled against Jacob, and anger also came up against Israel ; **because they believed not in God, and trusted not in his salvation :** though he had commanded the clouds from above, and opened the doors of heaven, and had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food : he sent them meat to the full.

He caused an east wind to blow in the heaven : and by his power he brought in the south wind. He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea : And he let it fall in the midst of their camp, round about their habitations. So they did eat, and were well filled : for he gave them their own desire. They were not estranged from their lust : but while their meat was yet in their mouths, the wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel. For all this they sinned still, **and believed not** for his wondrous works.

Psalm
lxxviii.
40-43.

How oft did they provoke him in the wilderness, and grieve him in the desert ! Yea, they turned back and tempted God, and **limited the Holy One of Israel.** They remembered not his hand, nor the day when he delivered them from the enemy. How he had wrought his signs in Egypt, and his wonders in the field of Zoan :

Ps. lxxxvi. 7.

In the day of my trouble I will call upon thee : for thou wilt answer me.

Ps. xci. 2.

I will say of the Lord, He is my refuge and my fortress : my God ; in him will I trust.

Psalm
cvi. 10-15.

He saved them from the hand of him that hated them, and redeemed them from the hand of the enemy. And the waters covered their enemies : there was not one of them left. Then be-

liened **they his words**; they sang his praise. They soon **forgot his works**, they waited not for his counsel: but lusted exceedingly in the wilderness, and tempted God in the desert. And he gave them their request; but sent leanness into their soul.

They changed their glory into the similitude of an ox that eateth grass. They forgot God their saviour, which had done great things in Egypt; wondrous works in the land of Ham, and terrible things by the Red sea. Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them. Yea, they despised the pleasant land, **they believed not his word**: but murmured in their tents, and hearkened not unto the voice of the Lord. Therefore he lifted up his hand against them, to overthrow them in the wilderness.

Psalm
cvi. 20-26.

Surely he shall not be moved forever: the righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings: **his heart is fixed, trusting in the Lord. His heart is established, he shall not be afraid**, until he see his desire upon his enemies.

Ps. cxii. 6-8.

I called upon the Lord in distress: the Lord answered me, and set me in a large place. The Lord is on my side; **I will not fear**: what can man do unto me? The Lord taketh my part with them that help me: therefore shall I see my desire upon them that hate me. It is better to trust in the Lord than to **put confidence** in man. It is better to trust in the Lord than to put confidence in princes. All nations compassed me about: but in the name of the Lord will I destroy them. They compassed me about: yea, they compassed me about: but in the name of the Lord I will destroy them. They compassed me about like bees; **they are quenched as the fire of thorns: for in the name of the Lord I will destroy them**. Thou hast thrust sore at me that I might fall: but the Lord helped me. The Lord is my strength and song, and is become my salvation.

Psalm
cxviii. 5-14.

They that fear thee will be glad when they see me; **because I have hoped in thy word**.

Ps. cxix. 74.

My soul fainteth for thy salvation: but **I hope in thy word**.

Ps. cxix. 81.

Thou art my hiding-place and my shield: **I hope in thy word**.

Ps. cxix. 114.

I cried unto thee: save me and I shall keep thy testimonies. I prevented the dawning of the morning, and cried: **I hoped in thy word**.

Psalm
cxix.
146, 147.

I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth.

Ps. cxxi. 1, 2.

Ps. cxxx. 5.

I wait for the Lord, my soul doth wait, and **in his word do I hope.**

Prov. iii. 5.

Trust in the Lord with all thine heart; and lean not unto thine own understanding.

Is. x. 20.

It shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but **shall stay upon the Lord**, the Holy One of Israel, in truth.

Is. xli. 2.

Behold, God is my salvation; **I will trust, and not be afraid**: for the Lord JEHOVAH is my strength and my song; he also is become my salvation.

Is. xxv. 9.

And it shall be said in that day, Lo, this is our God; **we have waited for him**, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.

Is. xxxi. 1.

Wo to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but **they look not unto the Holy One of Israel**, neither seek the Lord!

Is. xxxiii. 2.

O Lord, be gracious unto us; **we have waited for thee**: be thou their arm every morning, our salvation also in the time of trouble.

Is. xli. 10.

Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

Is. l. 7-10.

The Lord God will help me: **therefore shall I not be confounded**: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me: who will contend with me? let us stand together: who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up.

Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? **let him trust in the name of the Lord, and stay upon his God.**

Jer. iii. 22, 23.

Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the Lord our God. **Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel.**

Lamen.
iii. 24-26.

The Lord is my portion, saith my soul; therefore will I hope in him. The Lord is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and **quietly wait for the salvation of the Lord.**

At that time certain Chaldeans came near, and accused the Jews. They spake and said to the king Nebuchadnezzar, O king, live forever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image: And whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

Daniel,
iii. 8-18.

Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king. Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?

Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. **If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.** But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

When my soul fainted within me **I remembered the Lord: and my prayer came in unto thee, into thine holy temple.**

Jonah, ii. 7.

The word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

Jonah,
iii. 1-9.

So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey. And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

So the people of Nineveh **believed God**, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh, by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water: but let man

	and beast be covered with sackcloth, and cry mightily unto God : yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not ?
Micah, vii. 7-9.	I will look unto the Lord ; I will wait for the God of my salvation ; my God will hear me.
	Rejoice not against me, O mine enemy : when I fall, I shall arise ; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me : he will bring me forth to the light, and I shall behold his righteousness.
Nahum, i. 7.	The Lord is good, a strong hold in the day of trouble ; and he knoweth them that trust in him.
John, iii. 14, 15.	As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up : that whosoever believeth in him should not perish, but have eternal life.
John, iii. 33.	He that hath received his testimony hath set to his seal that God is true.
Mark, i. 40.	There came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.
John, v. 37, 38.	The Father himself which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you : for whom he hath sent, him ye believe not.
John, v. 44-47.	How can ye believe , which receive honour one of another, and seek not the honour that cometh from God only ? Do not think that I will accuse you to the Father : there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me : for he wrote of me. But if ye believe not his writings, how shall ye believe my words.
Mark, iii. 1-5.	And he entered again into the synagogue ; and there was a man there which had a withered hand. And they watched him, whether he would heal him on the sabbath-day ; that they might accuse him.
	And he saith unto the man which had the withered hand, Stand forth. And he saith unto them, Is it lawful to do good on the sabbath-days, or to do evil ? to save life, or to kill ? but they held their peace. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out : and his hand was restored whole as the other.
Matthew, viii. 1, 2.	When he was come down from the mountain, great multitudes followed him. And behold, there came a leper and wor-

shipped him, saying, **Lord, if thou wilt, thou canst make me clean.**

And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: **but speak the word only, and my servant shall be healed.** For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

Matthew,
viii. 5-10.

And he said unto his disciples, Therefore I say unto you, **Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.** The life is more than meat, and the body is more than raiment. Consider the ravens: for they neither sow nor reap: which neither have store-house, nor barn; and God feedeth them. How much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, **neither be ye of doubtful mind.**

Luke,
xii. 22-29.

The same day, when the even was come, he saith unto them, Let us pass over unto the other side. And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, **Why are ye so fearful? how is it that ye have no faith?**

Mark,
iv. 35-40.

Behold, there came a certain ruler, and worshipped him, saying, **My daughter is even now dead: but come and lay thy hand upon her, and she shall live.**

Matthew,
ix. 18-21.

And Jesus arose, and followed him, and so did his disciples. And behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his gar-

ment : for she said within herself, **If I may but touch his garment, I shall be whole.**

Matt. ix. 27.

And when Jesus departed thence, two blind men followed him, crying, and saying, **Thou son of David,** have mercy on us.

Matthew,
xiv. 22-31.

And Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray : and when the evening was come, he was there alone. But the ship was now in the midst of the sea, tossed with waves : for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit ; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer ; it is I ; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. **But when he saw the wind boisterous, he was afraid ; and beginning to sink, he cried, saying, Lord, save me.** And immediately Jesus stretched forth his hand, and caught him, and said unto him, **O thou of little faith,** wherefore didst thou doubt ?

John,
vi. 33, 36.

And Jesus said unto them, I am the bread of life : **he that cometh to me shall never hunger ; and he that believeth on me shall never thirst.** But I said unto you, That ye also have seen me, **and believe not.**

John,
vi. 50-53.

This is the bread which cometh down from heaven, **that a man may eat thereof** and not die. I am the living bread which came down from heaven : if any man eat of this bread, he shall live forever : and the bread that I will give is my flesh, which I will give for the life of the world.

The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat ? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life ; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father : so he that eateth me, even he shall live by me. This is that bread which came down from heaven : not as your fathers did eat manna, and are dead : **he that eateth of this bread shall live forever.**

Matthew,
xv. 21-28.

Jesus departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, **thou**

son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to-day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? **A wicked and adulterous generation seeketh after a sign;** and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

Then said Jesus to those Jews **which believed on him**, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.

Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me, of whom ye say, that he is your God. Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. Your father Abraham **rejoiced to see my day: and he saw it, and was glad.**

Jesus heard that they had cast him out: [the blind man whom he had cured] and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, **Lord, I believe. And he worshipped him.**

He that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and **the sheep hear his voice:** and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, **and the sheep follow him: for they know his voice.** And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

I am the door: **by me if any man enter in,** he shall be saved, and shall go in and out, and find pasture.

Matthew,
xvi. 1-4.

John,
viii. 31, 32.

John,
viii. 54-56.

John,
ix. 35-38.

John. x. 2-5.

John, x. 9.

Matthew,
xx. 30-34.

And behold, two blind men sitting by the way-side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David. And the multitude rebuked them, because they should hold their peace: **but they cried the more, saying, Have mercy on us, O Lord, thou son of David.**

And Jesus stood still, and called them, and said, What will ye that I shall do unto you? They say unto him, Lord, that our eyes may be opened. So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

Mark,
xi. 22, 23.

Jesus saith unto them, **Have faith in God.** For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; **and shall not doubt in his heart,** but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

John, xii. 36.

While ye have light, **believe in the light,** that ye may be the children of light.

John, xiii. 19.

I tell you before it come, that when it is come to pass, **ye may believe that I am he.**

John, xiv. 1.

Let not your heart be troubled: ye believe in God, believe also in me.

Luke,
xxiii. 39-43.

And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. **And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.** And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

Matthew,
xxviii. 5-10.

The angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples, that he is risen from the dead, and behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

And they departed quickly from the sepulchre **with fear and great joy; and did run to bring his disciples word.** And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came, and held him by the feet, and worshipped him. Then said Jesus unto them. Be not afraid: go tell my brethren, that they go into Galilee, and there shall they see me.

Mark,
xvi. 9-14.

When Jesus was risen early, the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as

they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not.

After that, he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue : neither believed they them.

Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, **because they believed not them which had seen him after he was risen.**

Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

And after eight days again his disciples were within, and Thomas with them : then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands ; and reach hither thy hand, and thrust it into my side ; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed : **blessed are they that have not seen, and yet have believed.**

They that gladly **received his word** were baptized : and the same day there were added unto them about three thousand souls.

And he said, Men, brethren, and fathers, hearken ; The God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran. And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. **Then came he out of the land of the Chaldeans, and dwelt in Charran.** And from thence, when his father was dead, he removed him into this land wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on : yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

They stoned Stephen, calling upon God, and saying, **Lord Jesus receive my spirit.**

When they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women.

The eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this ? of himself, or of some other man ? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way,

John,
xx. 24-29.

Acts, ii. 41.

Acts,
vii. 2-5.

Acts, vii. 59.

Acts, viii. 12.

Acts,
viii. 34-38.

they came unto a certain water : and the eunuch said, See, here is water ; what doth hinder me to be baptized ? And Philip said, **If thou believest with all thine heart**, thou mayest. And he answered and said, **I believe that Jesus Christ is the Son of God.**

And he commanded the chariot to stand still : and they went down both into the water, both Philip and the eunuch ; and he baptized him.

Acts, xi.
20, 21.

Some of them were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them : and a great number **believed**, and turned unto the Lord.

Acts, xiv. 23.

When they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, **on whom they believed.**

Acts, xvii.
11, 12.

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. **Therefore many of them believed** ; also of honourable women which were Greeks, and of men not a few.

Acts, xviii. 8.

And Crispus, the chief ruler of the synagogue, **believed on the Lord** with all his house : and many of the Corinthians hearing, believed, and were baptized.

Acts, xix.
3, 4.

And he said unto them, Unto what then were ye baptized ? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, **that they should believe on him which should come after him**, that is, on Christ Jesus.

Acts, xix.
17, 18.

And this [the story of the evil spirits and the sons of Seeva the Jew] was known to all the Jews and Greeks also dwelling at Ephesus : and fear fell on them all, and the name of the Lord Jesus was magnified. And many **that believed** came, and confessed, and shewed their deeds.

Acts, xxvii.
20-25.

When neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away, [on Paul's voyage to Phenice.] But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer : for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul ; thou must be brought before Caesar : and lo, God hath given thee all them that sail with thee. Wherefore, sir, **be of good cheer : for I believe God**, that it shall be even as it was told me.

What saith the scripture? Abraham **believed God**, and it was counted unto him for righteousness.

Rom. iv. 3.

Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed: not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all, (As it is written, I have made thee a father of many nations) before him **whom he believed**, even God, who quickeneth the dead, and calleth those things which be not, as though they were. **Who against hope believed in hope**, that he might become the father of many nations; according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb. **He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded, that what he had promised, he was able also to perform.**

Romans, iv.
16-21.

We are saved by hope. But hope that is seen, is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it.

Romans, viii.
24, 25.

The righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach: That if thou shalt confess with thy mouth the Lord Jesus, and shalt **believe in thine heart** that God hath raised him from the dead, thou shalt be saved. **For with the heart man believeth unto righteousness;** and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all **that call upon him.** For whosoever shall call upon the name of the Lord shall be saved.

Romans, x.
6-17.

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, **who hath believed our report?** So then, **faith cometh by hearing, and hearing by the word of God.**

We look not at the things which are seen, but at the things which are not seen.

2 Cor. iv. 18.

We walk by faith, not by sight.

2 Cor. v. 7.

Eph. i. 12, 13.

That we should be to the praise of his glory, who first trusted in Christ. **In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise.**

Eph. vi. 10.

Finally, my brethren, **be strong in the Lord, and in the power of his might.**

Heb. xi.
1-28.

Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. By faith Enoch was translated, that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him; for he that cometh to God **must believe that he is, and that he is a rewarder of them that diligently seek him.**

By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out **not knowing whither he went.** By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God. Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable. These all died in faith, **not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them,** and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises **offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called:**

accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff. By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones. By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them.

What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also.

Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory: receiving the end of your faith, even the salvation of your souls.

This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are

James,
ii. 14-26.

1 Pet. i. 8, 9.

1 John, v.
6-10.

three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that **believeth not God** hath made him a liar; because **he believeth not the record that God gave of his Son.**

XXII.

Importance of Faith.

Now the serpent was more subtile than any beast of the field which the Lord God has made : and he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden ? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden : but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, **lest ye die**. And the serpent said unto the woman, **Ye shall not surely die** : For God doth know, that in the day ye eat thereof, then your eyes shall be opened ; and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise ; she took of the fruit thereof, and did eat ; and gave also unto her husband with her, and he did eat.

Gen. iii. 1-6.

And Abram said, Behold, to me thou hast given no seed : and lo, one born in my house is mine heir. And behold, the word of the Lord came unto him, saying, This shall not be thine heir ; but he that shall come forth out of thine own bowels, shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them : and he said unto him, So shall thy seed be.

Gen. xv.
3-6.

And he believed in the Lord ; **and he counted it to him for righteousness.**

The Lord spake unto Moses, saying, Send thou men, that they may search the land of Canaan, which I give unto the children of Israel : of every tribe of their fathers shall ye send a man, every one a ruler among them.

Num. xiii.
1, 2, 26-33,
xiv. 1-12,
20-38.

So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh ; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land. And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey ; and this is the fruit of it. Nevertheless, the people be strong that dwell in the land, and the cities are walled, and very great : and moreover, we

saw the children of Anak there. The Amalekites dwell in the land of the south : and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains ; and the Canaanites dwell by the sea, and by the coast of Jordan.

And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it ; for we are well able to overcome it. But the men that went up with him said, **We be not able to go up against the people** ; for they are stronger than we. And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land through which we have gone to search it, is a land that eateth up the inhabitants thereof ; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants : and we were in our own sight as grasshoppers, and so we were in their sight.

And all the congregation lifted up their voice, and cried ; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron : and the whole congregation said unto them, Would God that we had died in the land of Egypt ! or would God we had died in this wilderness ! And wherefore hath the Lord brought us unto this land, **to fall by the sword**, that our wives and our children should be a prey ? were it not better for us to return into Egypt ? And they said one to another, Let us make a captain, and let us return into Egypt ? Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes : And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us ; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land ; for they are bread for us : their defence is departed from them, and the Lord is with us : fear them not. But all the congregation bade stone them with stones. And the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel.

And the Lord said unto Moses, How long will this people provoke me ? **and how long will it be ere they believe me**, for all the signs which I have shewed among them ? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.

And the Lord said, I have pardoned according to thy word : But as truly as I live, all the earth shall be filled with the glory of the Lord. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my

voice; surely then shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it: but my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it. (Now the Amalekites, and the Canaanites dwelt in the valley.) To-morrow turn you, and get you into the wilderness by the way of the Red sea.

And the Lord spake unto Moses and unto Aaron, saying, How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel which they murmur against me. Say unto them, As truly as I live, saith the Lord, **as ye have spoken in mine ears, so will I do to you:** your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me. Doubtless ye shall not come into the land concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But as for you, your carcasses, they shall fall in this wilderness. And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days (each day for a year) shall ye bear your iniquities, even forty years; **and ye shall know my breach of promise.** I the Lord have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land, even those men that did bring up the evil report upon the land, died by the plague before the Lord. But Joshua the son of Nun, and Caleb the son of Jephunneh, which were of the men that went to search the land, lived still.

Among these [the children of Israel numbered in the plains of Moab thirty-eight years after] there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai. For the Lord had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

Num. xxvi.
64, 65.

Deut. xxix.
2, 14, 15,
18-20.

And Moses called unto all Israel, and said unto them. Neither with you only do I make this covenant and this oath; but with him that standeth here with us this day before the Lord our

God, and also with him that is not here with us this day. . . .

. . . Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the Lord our God, to go and serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood; and it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, **I shall have peace, though I walk in the imagination of mine heart**, to add drunkenness to thirst: the Lord will not spare him, but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven.

Deut. xxxii.
18-20.

Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee. And when the Lord saw it, he abhorred them, because of the provoking of his sons, and of his daughters. And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, **children in whom is no faith.**

Joshua, i.
1, 2, 5-9.

Now after the death of Moses, the servant of the Lord, it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead; now therefore arise, go over this Jordan, thou and all this people, unto the land which I do give to them, even to the children of Israel. . . . There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land which I swear unto their fathers to give them. **Only be thou strong and very courageous, that thou mayest observe to do according to all the law which Moses my servant commanded thee:** turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. . . . Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.

2 Kings, vi.
24, 25, vii.
1-7, 16-20.

And it came to pass that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria. And there was a great famine in Samaria: and behold, they besieged it, until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver. . . .

Then Elisha said, Hear ye the word of the Lord; Thus saith the Lord, To-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria. Then a lord on whose hand the king leaned answered the man of God, and said, Behold, if the Lord would make windows in heaven, might this thing be? **And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.**

And there were four leprous men at the entering in of the gate; and they said one to another, Why sit we here until we die? If we say, We will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die. And they rose up in the twilight to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, there was no man there. For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us. Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life. . . . And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of the Lord.

And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him. And it came to pass as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to-morrow about this time in the gate of Samaria: and that lord answered the man of God, and said, Now, behold, if the Lord should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof. And so it fell out unto him: for the people trode upon him in the gate, and he died.

And they [the Israelites] were helped against them, and the Hagarites were delivered into their hand, and all that were with them: **for they cried to God in the battle**, and he was entreated of them; **because they put their trust in him**.

Now in the eighteenth year of king Jeroboam began Abijah to reign over Judah. He reigned three years in Jerusalem. His mother's name also was Michaiah the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam. And Abijah set the battle in array with an army of valiant men of war, even four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, being mighty men of valour.

And Abijah stood up upon mount Zemaraim, which is in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel; Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David forever, even to him and to his sons by a

1 Chron. v.
20.

2 Chron. xiii.
1-5, 12-18.

covenant of salt? And behold, God himself is with us for our captain, and his priests with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the Lord God of your fathers; for ye shall not prosper.

But Jeroboam caused an ambushment to come about behind them: so they were before Judah and the ambushment was behind them. And when Judah looked back, behold, the battle was before and behind; and they cried unto the Lord, and the priests sounded with the trumpets. Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah. And the children of Israel fled before Judah: and God delivered them into their hand. And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men.

Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the Lord God of their fathers.

2 Chron. xvi.
1-3, 7-9.

In the six and thirtieth year of the reign of Asa, Baasha king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Asa king of Judah.

Then Asa brought out silver and gold out of the treasures of the house of the Lord and of the king's house, and sent to Ben-hadad king of Syria, that dwelt at Damascus, saying, There is a league between me and thee, as there was between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me.

. And at that time Hanani the seer came to Asa king of Judah and said unto him, Because thou hast relied on the king of Syria, and not relied on the Lord thy God, therefore is the host of the king of Syria escaped out of thine hand. Were not the Ethiopians and the Lubins a huge host, with very many chariots and horsemen? yet, because thou didst rely on the Lord, he delivered them into thine hand. For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.

2 Chron. xx.
1-4, 14-24.

It came to pass after this also, that the children of Moab, and the children of Ammon, and with them other beside the Ammonites, came against Jehoshaphat to battle. Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and behold, they be in Hazazon-tamar, which is En-gedi. And Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah. And Judah gathered themselves together,

to ask help of the Lord; even out of all the cities of Judah they came to seek the Lord.

Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the Lord in the midst of the congregation; and he said, Harken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. To-morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel. **Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against them: for the Lord will be with you.**

And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the Lord, worshipping the Lord. And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the Lord God of Israel with a loud voice on high.

And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; **Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper.** And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for his mercy endureth forever.

And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten. For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another. And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped.

Let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee.

Psaln v. 11.

Preserve me, O God: for in thee do I put my trust.

Psaln xvi. 1.

Shew thy marvellous loving-kindness, O thou that savest by thy right hand them which put their trust in thee from those that rise up against them.

Ps. xvii. 7.

- Ps. xviii. 30. As for God, his way is perfect : the word of the Lord is tried : he is a buckler **to all those that trust in him.**
- Ps. xx. 7, 8. Some trust in chariots, and some in horses : but we will remember the name of the Lord our God. **They are brought down and fallen : but we are risen, and stand upright.**
- Psalm xxi. 1, 6, 7. The king shall joy in thy strength, O Lord ; and in thy salvation how greatly shall he rejoice ! For thou hast made him most blessed forever : thou hast made him exceeding glad with thy countenance. **For the king trusteth in the Lord, and through the mercy of the Most High he shall not be moved.**
- Psalm xxii. 4, 5. Our fathers trusted in thee : **they trusted, and thou didst deliver them.** They cried unto thee, and were delivered : they trusted in thee, and were not confounded.
- Ps. xxvi. 1. Judge me, O Lord ; for I have walked in mine integrity : I have trusted also in the Lord ; **therefore I shall not slide.**
- Psalm xxvii. 13, 14. I had fainted, **unless** I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord : **be of good courage, and he shall strengthen thine heart :** wait, I say, on the Lord.
- Ps. xxviii. 7. The Lord is my strength, and my shield ; **my heart trusted in him ; and I am helped :** therefore my heart greatly rejoiceth ; and with my song will I praise him.
- Psalm xxxi. 19-24. Oh how great is thy goodness, which thou hast laid up for them that fear thee ; which thou hast wrought **for them that trust in thee** before the sons of men ! Thou shalt hide them in the secret of thy presence from the pride of man : thou shalt keep them secretly in a pavilion from the strife of tongues.
- Blessed be the Lord : for he hath shewed me his marvellous kindness in a strong city. For I said in my haste, I am cut off from before thine eyes : nevertheless thou heardest the voice of my supplications when I cried unto thee. O love the Lord, all ye his saints : for the Lord preserveth the faithful, and plentifully rewardeth the proud doer. Be of good courage, and he shall strengthen your heart, **all ye that hope in the Lord.**
- Ps. xxxii. 10. Many sorrows shall be to the wicked : but **he that trusteth in the Lord, mercy shall compass him about.**
- Ps. xxxiii. 18-22. Behold, the eye of the Lord is upon them that fear him, **upon them that hope in his mercy ;** to deliver their soul from death, and to keep them alive in famine.
- Our soul waiteth for the Lord : he is our help and our shield. For our heart shall rejoice in him, **because we have trusted in his holy name.** Let thy mercy, O Lord, be upon us, according as we hope in thee.

I sought the Lord, and he heard me, and delivered me from all my fears. **They looked unto him, and were lightened :** and their faces were not ashamed. This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear him, and delivereth them. O taste and see that the Lord is good : blessed is the man that trusteth in him. O fear the Lord, ye his saints : for there is no want to them that fear him.

Ps. xxxiv.
4-9.

The Lord redeemeth the soul of his servants : and none of them **that trust in him** shall be desolate.

Psalms
xxxiv. 22.

Trust in the Lord, and do good ; **so shalt thou dwell in the land,** and verily thou shalt be fed. Delight thyself also in the Lord ; and he shall give thee the desires of thine heart. Commit thy way unto the Lord ; trust also in him ; **and he shall bring it to pass.** And he shall bring forth thy righteousness as the light, and thy judgment as the noon-day. Rest in the Lord, and wait patiently for him.

Psalms
xxxvii. 3-7.

Evil doers shall be cut off : but those that wait upon the Lord, **they shall inherit the earth.**

Ps. xxxvii. 9.

Wait on the Lord, and keep his way, **and he shall exalt thee to inherit the land :** when the wicked are cut off, thou shalt see it.

Psalms
xxxvii. 34.

The salvation of the righteous is of the Lord : he is their strength in the time of trouble. And the Lord shall help them, and deliver them : he shall deliver them from the wicked, and save them, **because they trust in him.**

Ps. xxxvii.
39, 40.

I waited patiently for the Lord ; **and he inclined unto me, and heard my cry.** He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God : many shall see it, and fear, and shall trust in the Lord. Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies.

Ps. xl. 1-4.

I am like a green olive-tree in the house of God : I trust in the mercy of God forever and ever.

Ps. lli. 8.

As for me, I will call upon God **and the Lord shall save me.** Evening, and morning, and at noon, will I pray, and cry aloud : and he shall hear my voice. He hath delivered my soul in peace from the battle that was against me : for there were many with me. Cast thy burden upon the Lord, and he shall sustain thee : he shall never suffer the righteous to be moved.

Psalms lv.
16, 17, 22.

When I cry unto thee, **then shall mine enemies turn back :** this I know ; for God is for me. In God will I praise his word : in the Lord will I praise his word. In God have I put my trust : I will not be afraid what man can do unto me.

Ps. lvi. 9-11.

Ps. lxxxiv.
5-7.

Blessed is the man whose strength is in thee; in whose heart are the ways of them. Who passing through the valley of Baca make it a well; the rain also filleth the pools. **They go from strength to strength, every one of them in Zion appeareth before God.**

Psalm
lxxxiv. 12.
Ps. lxxxvi. 2.

O Lord of hosts, blessed is the man that trusteth in thee.

Preserve my soul; for I am holy: O thou my God, save thy servant **that trusteth in thee.**

Ps. xci. 1-13.

He that dwelleth in the secret place of the Most High **shall abide under the shadow of the Almighty.** I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. **Because thou hast made the Lord which is my refuge, even the Most High, thy habitation; there shall no evil befall thee,** neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

Ps. cvi. 24-27.

They despised the pleasant land, **they believed not his word:** but murmured in their tents, and hearkened not unto the voice of the Lord. **Therefore** he lifted up his hand against them, to overthrow them in the wilderness: to overthrow their seed also among the nations, and to scatter them in the lands.

Psalm
cxv. 9-11.

O Israel, trust thou in the Lord: **he is their help and their shield.** O house of Aaron, trust in the Lord: he is their help and their shield. Ye that fear the Lord, trust in the Lord: he is their help and their shield.

Psalm
cxix. 41-43.

Let thy mercies come also unto me, O Lord, even thy salvation, according to thy word. So shall I have wherewith to answer him that reproacheth me: **for I trust in thy word.** And take not the word of truth utterly out of my mouth; **for I have hoped in thy judgments.**

Ps. cxix. 66.

Teach me good judgment and knowledge: **for I have believed thy commandments.**

Ps. cxv. 1.

They that trust in the Lord shall be as mount Zion, **which cannot be removed, but abideth forever.**

The Lord taketh pleasure in them that fear him, **in those that hope in his mercy.** Ps. cxlvii. 11.

Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, **and he shall direct thy paths.** Prov. iii. 5, 6.

Commit thy works unto the Lord, **and thy thoughts shall be established.** Prov. xvi. 3.

Whoso trusteth in the Lord, **happy is he.** Prov. xvi. 20.

The name of the Lord is a strong tower: the righteous runneth into it, **and is safe.** Proverbs, xviii. 10.

He that putteth his trust in the Lord shall be made fat. Proverbs, xxviii. 25.

The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe. Proverbs, xxix. 25.

Every word of God is pure: he is a shield unto them that **put their trust in him.** Prov. xxx. 5.

Wo unto them that rise up early in the morning, that they may follow strong drink; that continue until night till wine inflame them! And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: **but they regard not the work of the Lord, neither consider the operation of his hands.** Is. v. 11, 12.

It was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind. Then said the Lord unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-Jashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field; and say unto him, Take heed, and be quiet; fear not, neither be faint-hearted for the two tails of these smoking fire-brands, for the fierce anger of Rezin with Syria, and of the son of Remaliah. Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal: thus saith the Lord God, It shall not stand, neither shall it come to pass. For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people. And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. **If ye will not believe, surely ye shall not be established.** Is. vii. 2-9.

The Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. **And he shall be for a sanctuary.** Is. viii. 11-14

Is. xxv. 9.

And it shall be said in that day, Lo, this is our God ; **we have waited for him, and he will save us** : this is the Lord ; we have waited for him, we will be glad and rejoice in his salvation.

Is. xxvi. 3, 4.

Thou wilt keep him in perfect peace whose mind is stayed on thee : **because he trusteth in thee**. Trust ye in the Lord forever : for in the Lord JEHOVAH is everlasting strength.

Is. xxviii. 16.

Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation : **he that believeth shall not make haste**.

Is. xxx. 1-7.

Wo to the rebellious children, saith the Lord, that take counsel, but not of me ; and that cover with a covering, but not of my Spirit, that they may add sin to sin : that walk to go down into Egypt, and have not asked at my mouth ; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt !

Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion. For his princes were at Zoan, and his ambassadors came to Hanes. They were all ashamed of a people that could not profit them, nor be an help nor profit, but a shame, and also a reproach. The burden of the beasts of the south : into the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them. For the Egyptians shall help in vain, and to no purpose : therefore have I cried concerning this, **Their strength is to sit still**.

Isaiah,
xxx. 15-18.

For thus saith the Lord God, the Holy One of Israel ; **In returning and rest shall ye be saved ; in quietness and in confidence shall be your strength** : and ye would not. But ye said, No ; for we will flee upon horses ; therefore shall ye flee : and, We will ride upon the swift ; therefore shall they that pursue you be swift. One thousand shall flee at the rebuke of one ; at the rebuke of five shall ye flee : till ye be left as a beacon upon the top of a mountain, and as an ensign on a hill.

And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you : for the Lord is a God of judgment : blessed are all they **that wait for him**.

Is. xl. 30, 31.

Even the youths shall faint and be weary, and the young men shall utterly fall : but they **that wait upon the Lord** shall renew their strength ; they shall mount up with wings as eagles ; they shall run, and not be weary ; and they shall walk, and not faint.

Is. l. 10.

Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light ?

let him trust in the name of the Lord, and stay upon his God.

Of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid it to thy heart? have not I held my peace even of old, and thou fearest me not? I will declare thy righteousness, and thy works: for they shall not profit thee. When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take them: **but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain.**

Is. lvii. 11-13.

I will call all the families of the kingdoms of the north, saith the Lord; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah. And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands.

Jer. i. 15-17.

Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: **be not dismayed at their faces, lest I confound thee before them.**

Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

Jer. xvii. 5-8.

Now the word of the Lord came unto Jeremiah, while he was shut up in the court of the prison, saying, Go and speak to Ebed-melech the Ethiopian, saying, Thus saith the Lord of hosts, the God of Israel; Behold, I will bring my words upon this city for evil, and not for good; and they shall be accomplished in that day before thee. But I will deliver thee in that day, saith the Lord: and thou shalt not be given into the hand of the men of whom thou art afraid. For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: **because thou hast put thy trust in me,** saith the Lord.

Jer. xxxix. 15-18.

The Lord is good **unto them that wait for him,** to the soul that seeketh him. It is good that a man should both hope and **quietly wait** for the salvation of the Lord.

Lam. iii. 25, 26.

It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; and

Dan. vi. 1-24.

over these three presidents ; of whom Daniel was first : that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him ; and the king thought to set him over the whole realm. Then the presidents and princes sought to find occasion against Daniel concerning the kingdom ; but they could find none occasion nor fault ; forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.

Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live forever. All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the decree.

Now when Daniel knew that the writing was signed, he went into his house ; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

Then these men assembled, and found Daniel praying and making supplication before his God. Then they came near, and spake before the king concerning the king's decree ; Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions ? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not. Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day. Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him : and he laboured till the going down of the sun to deliver him. Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed. Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. And a stone was brought, and laid upon the mouth of the den ; and the king sealed it with his own signet, and with the signet of his lords ; that the purpose might not be changed concerning Daniel.

Then the king went to his palace, and passed the night fasting : neither were instruments of music brought before him : and his sleep went from him. Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel : and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions ? Then said Daniel unto the king, O king, live forever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me : forasmuch as before him innocency was found in me ; and also before thee, O king, have I done no hurt. Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, **because he believed in his God.**

And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives ; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

And it shall come to pass, that **whosoever shall call on the name of the Lord** shall be delivered : for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.

Joel, ii. 32.

The Lord is good, a strong hold in the day of trouble ; and **he knoweth them that trust in him.**

Nahum, i. 7.

Blessed is she **that believed** : for there shall be a performance of those things which were told her from the Lord.

Luke, i. 45.

As many as received him, to them gave he power to become the sons of God, **even to them that believe on his name :**

John, i. 12.

He entered into Capernaum, after some days ; and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door : and he preached the word unto them. And they come unto him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was : and when they had broken it up, they let down the bed wherein the sick of the palsy lay. **When Jesus saw their faith,** he said unto the sick of the palsy, Son thy sins be forgiven thee.

Mark, ii. 1-5.

And behold, there cometh one of the rulers of the synagogue, Jairus by name ; and when he saw him, he fell at his feet, and besought him greatly, saying, My little daughter lieth at the point of death : I pray thee, come and lay thy hands on her, that she may be healed ; and she shall live. And Jesus went with him ; and much people followed him, and thronged him.

Mark,
v. 22-36.

And a certain woman which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, when she had heard of Jesus, came in the press behind, and touched his garment: for she said, If I may touch but his clothes, I shall be whole. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? And he looked round about to see her that had done this thing. But the woman, fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. And he said unto her, **Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.** While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further? As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, **Be not afraid, only believe.**

Matt. ix.
27-30.

And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us. And when he was come into the house, the blind men came to him: and Jesus saith unto them, **Believe ye that I am able to do this?** They said unto him, Yea, Lord. Then touched he their eyes, saying, **According to your faith, be it unto you.** And their eyes were opened.

Matthew,
xiii. 57, 58.

And they [of Nazareth] were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. And he did not many mighty works there, **because of their unbelief.**

Matthew,
xiv. 22-32.

And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away he went up into a mountain apart to pray: and when the evening was come, he was there alone. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

And in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, **he was afraid; and beginning to sink, he**

cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? And when they were come into the ship, the wind ceased.

Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, **that ye believe on him whom he hath sent.**

John, vi.
28, 29.

Jesus went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, **O woman, great is thy faith: be it unto thee even as thou wilt.** And her daughter was made whole from that very hour.

Matthew,
xv. 21-28.

And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; and whosoever he taketh him, he teareth him; and he foameth and gnasheth with his teeth, and pineth away; and I spake to thy disciples that they should cast him out, and they could not. He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? Bring him unto me. And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed, foaming. And he asked his father, How long is it ago since this came unto him? And he said, Of a child. And oft-times it hath cast him into the fire, and into the waters to destroy him: but if thou canst do anything, have compassion on us, and help us. Jesus said unto him, **If thou canst believe, all things are possible to him that believeth.** And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. But Jesus took him by the hand, and lifted him up; and he arose. . . . Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, **Because of your unbelief:** for verily I say unto you, If ye

Mark,
ix. 17-27.
Matt. xvii.
19, 20.

	have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.
John, vii. 37-39.	In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me , as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive, for the Holy Ghost was not yet given, because that Jesus was not yet glorified.)
John, viii. 24.	I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he , ye shall die in your sins.
John, xi. 38-40.	Jesus again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that if thou wouldest believe , thou shouldst see the glory of God?
Luke, xvii. 5, 6.	The apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you .
Mark, xi. 46-52.	And they came to Jericho: and as he went out of Jericho with his disciples, and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me . And Jesus stood still, and commanded him to be called: and they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. And he, casting away his garment, rose, and came to Jesus. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole . And immediately he received his sight, and followed Jesus in the way.
Matthew, xxi. 17-22.	He went out of the city into Bethany; and he lodged there. Now in the morning, as he returned into the city, he hungered. And when he saw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward forever. And presently the fig-tree withered away. And when the disciples saw it, they marvelled, saying, How soon is the fig-tree withered away! Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt

not, ye shall not only do this which is done to the fig-tree, but also, if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things whatsoever ye shall ask in prayer, **believing**, ye shall receive.

I am come a light into the world, that whosoever believeth on me **should not abide in darkness**.

John, xii. 46.

And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, **that thy faith fail not**: and when thou art converted, strengthen thy brethren.

Luke,
xxii. 31, 32.

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, **but by me**.

John, xiv. 6.

Verily, verily, I say unto you, He **that believeth on me**, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

John, xiv. 12.

The Father himself loveth you, because ye have loved me, **and have believed that I came out from God**.

John, xvi. 27.

I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. . . . Neither pray I for these alone: but for them also **which shall believe on me** through their word.

John,
xvii. 9, 20.

And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus. . . . And his name, **through faith in his name**, hath made this man strong, whom ye see and know: yea, the faith which is by him, hath given him this perfect soundness in the presence of you all.

Acts,
iii. 11-13, 16.

And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked. The same heard Paul speak: who steadfastly beholding him, **and perceiving that he had faith to be healed**, said with a loud voice, Stand upright on thy feet. And he leaped and walked.

Acts,
xiv. 8-10.

I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, **and faith toward our Lord Jesus Christ**.

Acts,
xx. 20, 21.

We have peace with God through our Lord Jesus Christ: by whom also we have access **by faith** into this grace wherein we stand, and rejoice in hope of the glory of God.

Rom. v. 1, 2.

Romans, xi. 17-20.	If some of the branches be broken off, and thou, being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.
	Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith.
Gal. ii. 20.	I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God , who loved me, and gave himself for me.
Gal. iii. 14.	That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.
Eph. i. 12, 13.	That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed , ye were sealed with that Holy Spirit of promise.
Ephesians, iii. 10-12.	To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith of him.
Ephesians, iii. 17-19.	That Christ may dwell in your hearts by faith ; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.
Ephesians, vi. 10, 14-16.	Finally, my brethren, be strong in the Lord, and in the power of his might. . . . Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace: above all, taking the shield of faith , wherewith ye shall be able to quench all the fiery darts of the wicked.
Col. i. 21-23.	You, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy, and unblameable, and un-reprovable, in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel , which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister.
1 Tim. iv. 10.	Therefore we both labour and suffer reproach, because we

trust in the living God who is the Saviour of all men, **especially of those that believe.**

But Christ as a Son over his own house : whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end. Wherefore, as the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness : when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their heart : and they have not known my ways. So I swear in my wrath, They shall not enter into my rest. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To-day ; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end ; while it is said, To-day if ye will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke : howbeit, not all that came out of Egypt by Moses. But with whom was he grieved forty years ? was it not with them that had sinned, whose carcasses fell in the wilderness ? And to whom swore he that they should not enter into his rest, but to them that believed not ? So we see that they could not enter in because of unbelief.

Hebrews,
iii. 6-19.

Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them : but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest : although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest.

Hebrews,
iv. 1-11.

Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief : (again, he limiteth a certain day, saying in David, To-day, after so long a time ; as it is said, To-day, if ye will hear his voice, harden not your hearts. For if Jesus had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his.) Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

We desire that every one of you do shew the same diligence to the full assurance of hope unto the end : that ye be not slothful,

Heb. vi.
11, 12.

but followers of them who **through faith and patience** inherit the promises.

Hebrews,
x. 33-39.

Cast not away your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith : but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition ; but of them that believe to the saving of the soul.

Hebrews, xi.

Now faith is **the substance of things hoped for, the evidence of things not seen** : for by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts : and by it he being dead yet speaketh. By faith Enoch was translated, that he should not see death ; and was not found, because God had translated him : for before his translation he had this testimony, that he pleased God. But **without faith it is impossible to please him** : for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house ; by the which he condemned the world, and became heir of the righteousness which is by faith. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed ; and he went out not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise : for he looked for a city which hath foundations, whose builder and maker is God. Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable.

These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly : wherefore God is not ashamed to be called their God ; for he hath prepared for them a city.

By faith Abraham, when he was tried, offered up Isaac : and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called : accounting that God was able to raise him up, even from the dead ; from whence also he received him in a figure. By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was a dying, blessed both the sons of Joseph ; and worshipped, leaning upon the top of his staff. By faith Joseph, when he died, made mention of the departing of the children of Israel ; and gave commandment concerning his bones. By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child ; and they were not afraid of the king's commandment. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter ; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season ; esteeming the reproach of Christ greater riches than the treasures in Egypt : for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king : for he endured, as seeing him who is invisible. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them. By faith they passed through the Red sea as by dry land : which the Egyptians assaying to do were drowned. By faith the walls of Jericho fell down, after they were compassed about seven days. By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

And what shall I more say ? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae, of David also, and Samuel, and of the prophets : who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again : and others were tortured, not accepting deliverance ; that they might obtain a better resurrection ; and others had trial of cruel mockings and scourgings, yea, more-over of bonds and imprisonment : they were stoned, they were sawn asunder, were tempted, were slain with the sword : they wandered about in sheep-skins, and goat-skins ; being destitute, afflicted, tormented ; (of whom the world was not worthy :) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise : God having provided some better thing for us, that they without us should not be made perfect.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not ; and it shall be given him. But let him ask in faith, **nothing wavering**. For he that

James, i. 5-7.

wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord.

1 Peter, i. 5.

Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

1 Peter,
ii. 6-8.

It is contained in the scripture, Behold, I lay in Sion a chief corner-stone, elect, precious : and he that believeth on him shall not be confounded. Unto you therefore which believe, he is precious : but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient.

1 John,
iii. 23.

And this is his commandment ; That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

1 John,
v. 4, 5.

Whatsoever is born of God overcometh the world : and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God ?

XXIII.

Salvation by Faith.

AND they [the children of Israel] journeyed from mount Hor by the way of the Red sea, to compass the land of Edom : and the soul of the people was much discouraged because of the way. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died.

Numbers,
xxi. 4-9.

Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, **when he looketh upon it**, shall live, And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, **when he beheld the serpent of brass, he lived.**

It shall come to pass, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that **whosoever shall call on the name of the Lord shall be delivered**: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said.

Joel, ii. 28-32.

I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.

Hab. ii. 1-4.

And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up, is not upright in him: but **the just shall live by his faith.**

John,
iii. 14-16, 18.

As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever **believeth in him** should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever **believeth in him should not perish**, but have everlasting life. . . . He that believeth on him **is not condemned**: but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God.

John, iii. 36.

He that believeth on the Son hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.

John, v. 24.

Verily, verily, I say unto you, **He that heareth my word, and believeth on him that sent me, hath everlasting life**, and shall not come into condemnation; but is passed from death unto life.

Luke,
vii. 36-50.

And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster-box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

Now when the Pharisee which had bidden him, saw it, he spake within himself, saying, This man, if he were a prophet, would have known who, and what manner of woman this is that toucheth him: for she is a sinner. And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor, which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet. Mine head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore, I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him, began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, **Thy faith hath saved thee**; go in peace.

And Jesus said unto them, I am the bread of life: he that cometh to me, shall never hunger; and he that believeth on me shall never thirst. . . . Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.

John, vi.
35, 47-58.

The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever.

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

John,
vii. 37-39.

Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: and many of the Jews came to Martha and Mary, to comfort them concerning their brother.

John,
xi. 18-27.

Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging; and hearing the

Luke,
xviii. 35-43.

multitude pass by, he asked what it meant. And they told him that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me.

And Jesus stood and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight: **thy faith hath saved thee.** And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

Luke, xxiii.
33, 39-43.

And when they were come to the place which is called Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left. . . . And one of the malefactors which were hanged, railed on him, saying, If thou be Christ, save thyself and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, **To-day shalt thou be with me in paradise.**

Mark,
xvi. 16.

He that **believeth** and is baptized, shall be saved; but he that believeth not, shall be damned.

John,
xx. 30, 31.

Many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that **believing ye might have life through his name.**

Acts, ii. 21.

It shall come to pass, that **whosoever shall call on the name of the Lord** shall be saved.

Acts,
ii. 37, 38.

When they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be **baptized every one of you in the name of Jesus Christ, for the remission of sins** and ye shall receive the gift of the Holy Ghost.

Acts,
iii. 11-16,
iv. 10-12.

As the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the just, and desired a murderer to be granted unto

you ; and killed the prince of life, whom God hath raised from the dead, whereof we are witnesses. **And his name through faith in his name hath made this man strong**, whom ye see and know : yea, the faith which is by him hath given him this perfect soundness in the presence of you all. . . . Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

This is the stone which was set at nought of your builders, which is become the head of the corner. Neither is their salvation in any other : for there is none other name under heaven given among men whereby we must be saved.

To him give all the prophets witness, that through his name **whosoever believeth in him** shall receive remission of sins.

Acts,
x. 43-48.

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we ? And he commanded them to be baptized in the name of the Lord.

Be it known unto you, men and brethren, that through this man is preached unto you the forgiveness of sins ; and by him **all that believe** are justified from all things, from which ye could not be justified by the law of Moses.

Acts,
xiii. 38, 39.

When they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened **the door of faith** unto the Gentiles.

Acts, xiv. 27.

When there had been much disputing, Peter rose up and said unto them, Men and brethren, ye know how that a good while ago, God made choice among us, that the Gentiles, by my mouth, should hear the word of the gospel, **and believe**. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us : and put no difference between us and them, purifying their hearts **by faith**. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear ? But we believe, that through the grace of the Lord Jesus Christ, we shall be saved, even as they.

Acts,
xv. 7-11.

And at midnight Paul and Silas prayed, and sang praises unto God : and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken : and immediately all the doors were opened, and every one's bands

Acts,
xvi. 25-34.

were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison-doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm : for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas ; and brought them out, and said, Sirs, what must I do to be saved ? And they said, **Believe on the Lord Jesus Christ**, and thou shalt be saved, and thy house.

And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes ; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, **believing in God** with all his house.

Romans,
i. 16, 17.

I am not ashamed of the gospel of Christ : for it is the power of God unto salvation **to every one that believeth** ; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed **from faith to faith** : as it is written, The just shall live by faith.

Romans,
iii. 21-25.

Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets ; even the righteousness of God, which is **by faith of Jesus Christ unto all and upon all them that believe** : for there is no difference : for all have sinned, and come short of the glory of God ; being justified freely by his grace through the redemption that is in Christ Jesus ; whom God hath set forth to be a propitiation, **through faith in his blood**.

Romans,
iii. 25, 26.

To declare his righteousness for the remission of sins that are past, through the forbearance of God ; to declare, I say, at this time his righteousness : that he might be just, and the justifier of him **which believeth in Jesus**.

Rom. iv. 3.

What saith the scripture ? Abraham **believed God**, and it was counted unto him for righteousness.

Rom. iv. 4, 5.

Now to him that worketh is the reward not reckoned of grace but of debt. But to him **that worketh not but believeth** on him that justifieth the ungodly, his faith is counted for righteousness.

Rom. ix. 33.

As it is written, Behold, I lay in Sion a stumbling-stone, and rock of offence : and whosoever **believeth on him** shall not be ashamed.

Romans,
iv. 13-17.

The promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect : because the law worketh wrath : for where no law is, there is no transgression. **Therefore it is of faith**, that it might be by grace ; to the

end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, (as it is written, I have made thee a father of many nations,) before him whom he believed, even God.

Christ is the end of the law for righteousness **to every one that believeth.** Rom. x. 4-11.

For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above :) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, **the word of faith**, which we preach: that if thou shalt confess with thy mouth the Lord Jesus, **and shalt believe in thine heart** that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, **Whosoever believeth on him shall not be ashamed.**

After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them **that believe.** 1 Cor. i. 21.

Other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build **upon this foundation**, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: **but he himself shall be saved**; yet so as by fire. 1 Corinth. iii. 11-15.

That no man is justified by the law in the sight of God, it is evident: for, **The just shall live by faith.** Gal. iii. 11.

Ye are all the children of God **by faith in Christ Jesus.** For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. Galatians, iii. 26-29.

We through the Spirit wait for the hope of **righteousness by faith.** For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but **faith** which worketh by love. Gal. v. 5, 6.

By grace are ye saved, **through faith**: and that not of your- Eph. ii. 8.

selves : it is the gift of God : not of works, lest any man should boast.

Hebrews,
x. 38, 39.

Now **the just shall live by faith** : but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition ; but of them that **believe to the saving of the soul**.

Heb. xi. 5.

By faith Enoch was translated that he should not see death ; and was not found, because God had translated him : for before his translation he had this testimony, that he pleased God.

1 John,
v. 11-13.

And this is the record, that God hath given to us eternal life, **and this life is in his Son**. He that hath the Son hath life : and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God ; that ye may know that ye have eternal life, **and that ye may believe on the name of the Son of God**.

XXIV.

Imputation of Righteousness.

AND the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the Lord.

Genesis,
xviii. 20-26.

And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right? And the Lord said, *If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.*

And Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bond-woman, and her son: for the son of this bond-woman shall not be heir with my son, even with Isaac. And the thing was very grievous in Abraham's sight, because of his son.

Genesis,
xxi. 9-13.

And God said unto Abraham, Let it not be grievous in thy sight, because of the lad, and because of thy bond-woman; in all that Sarah hath said unto thee, hearken unto her voice: for in Isaac shall thy seed be called. And also of the son of the bond-woman will I make a nation, *because he is thy seed.*

Thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD. And thou shalt put it on a blue lace, that it may be upon the mitre; upon the fore-front of the mitre it shall be. And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, *that they may be accepted before the Lord.*

Exodus,
xxviii. 36-38.

And the Lord spake unto Moses, saying, Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel (while he was zealous for my sake among

Numbers,
xxv. 10-13.

them) that I consumed not the children of Israel in my jealousy. Wherefore say, Behold, I give unto him my covenant of peace: and he shall have it, **and his seed after him**, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.

1 Samuel,
xv. 5-7.

And Saul came to a city of Amalek, and laid wait in the valley. And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: **for he shewed kindness to all the children of Israel, when they came up out of Egypt.** So the Kenites departed from among the Amalekites.

And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt.

1 Kings,
xi. 11-13.

The Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding, **in thy days I will not do it for David thy father's sake**: but I will rend it out of the hand of thy son. Howbeit, I will not rend away all the kingdom; **but will give one tribe to thy son, for David my servant's sake**, and for Jerusalem's sake which I have chosen.

1 Kings,
xi. 29-36.

And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field: and Ahijah caught the new garment that was on him, and rent it in twelve pieces: and he said to Jeroboam, Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: **(but he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)** because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Mileom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father. Howbeit, I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life **for David my servant's sake, whom I chose, because he kept my commandments and my statutes**: but I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes. And unto his son will I give one tribe, **that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there.**

1 Kings,
xv. 1-5.

Now in the eighteenth year of king Jeroboam the son of Nebat reigned Abijam over Judah. Three years reigned he in Jeru-

salem. And his mother's name was Maachah, the daughter of Abishalom. And he walked in all the sins of his father, which he had done before him : and his heart was not perfect with the Lord his God, as the heart of David his father. Nevertheless, **for David's sake** did the Lord his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem : **because David did that which was right in the eyes of the Lord**, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.

And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign. Thirty and two years old was he when he began to reign ; and he reigned eight years in Jerusalem. And he walked in the way of the kings of Israel, as did the house of Ahab : for the daughter of Ahab was his wife : and he did evil in the sight of the Lord. Yet the Lord would not destroy Judah, **for David his servant's sake**, as he promised him to give him alway a light, and to his children.

2 Kings,
viii. 16-19.

And the Lord said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, **thy children of the fourth generation shall sit on the throne of Israel.**

2 Kings,
x. 30.

Hazael king of Syria oppressed Israel all the days of Jehoahaz. And the Lord was gracious unto them, and had compassion on them, and had respect unto them, **because of his covenant with Abraham, Isaac, and Jacob**, and would not destroy them, neither cast he them from his presence as yet.

2 Kings,
xiii. 22, 23.

In the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months. And he did that which was evil in the sight of the Lord, as his fathers had done : he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin. And Shallum the son of Jabesh conspired against him, and smote him before the people, and slew him, and reigned in his stead. And the rest of the acts of Zachariah, behold, they are written in the book of the Chronicles of the kings of Israel. This was the word of the Lord which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth generation. And so it came to pass.

2 Kings,
xv. 8-12.

Hear me when I call, O God **of my righteousness** : thou hast enlarged me when I was in distress ; have mercy upon me, and hear my prayer.

Psaln iv. 1.

Let their habitation be desolate, and let none dwell in their tents. For they persecute him whom thou hast smitten ; and they talk to the grief of those whom thou hast wounded. Add iniquity unto their iniquity : and let them not come into **thy righteous-**

Psaln
lxi. 25-28.

ness. Let them be blotted out of the book of the living, and not be written with the righteous.

Ps. lxxi. 16. I will go in the strength of the Lord God : I will make mention of **thy righteousness**, even of thine only.

Is. xlv. 24, 25. Surely, shall one say, **In the Lord have I righteousness and strength** : even to him shall men come ; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory.

Isaiah, xlv. 13, 16. Hearken unto me, ye stout-hearted, that are far from righteousness : I bring near **my righteousness** : it shall not be far off, and my salvation shall not tarry : and I will place salvation in Zion for Israel my glory.

Is. liv. 17. No weapon that is formed against thee shall prosper ; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, **and their righteousness is of me, saith the Lord.**

Is. lxi. 10. I will greatly rejoice in the Lord, my soul shall be joyful in my God ; for he hath clothed me with the garments of salvation, **he hath covered me with the robe of righteousness**, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

Jer. v. 1. Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth ; **and I will pardon it.**

Jeremiah, xxiii. 5, 6. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely : and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.**

Jeremiah, xxxiii. 15, 16. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David ; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely ; and this is the name wherewith she shall be called, **The Lord our righteousness.**

Daniel, ix. 20-24. And whiles I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God ; yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of

thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, **and to bring in everlasting righteousness**, and to seal up the vision and prophecy, and to anoint the most Holy.

I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. **For therein is the righteousness of God revealed from faith to faith:** as it is written, The just shall live by faith.

Romans,
i. 16, 17.

By the deeds of the law, there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the **righteousness of God without the law** is manifested, being witnessed by the law and the prophets; **even the righteousness of God**, which is by faith of Jesus Christ **unto all, and upon all them that believe.**

Romans,
iii. 20-22.

What saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh, is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God **imputeth righteousness without works**, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.

Romans,
iv. 3-13.

Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of **the righteousness of the faith which he had yet being uncircumcised**; that he might be the father of all them that believe, though they be not circumcised, **that righteousness might be imputed unto them also**; and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise that he should be the heir of the world was not to Abraham, or to his seed, through the law, but through **the righteousness of faith.**

If by one man's offence death reigned by one; much more they which receive abundance of grace and of **the gift of righteousness**, shall reign in life by one, Jesus Christ. Therefore, as by the offence of one judgment came upon all men to condemnation, even so **by the righteousness of one the free gift came**

Romans,
v. 17-19.

upon all men unto justification of life. For as by one man's disobedience many were made sinners, **so by the obedience of one shall many be made righteous.**

Romans,
ix. 30-32.

What shall we say then? That the Gentiles which followed not after righteousness, have attained to righteousness, **even the righteousness which is of faith**: but Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone; as it is written, Behold, I lay in Sion a stumbling-stone, and rock of offence: and whosoever believeth on him shall not be ashamed.

Rom. x. 3-10.

For they, being ignorant of God's righteousness, and going about to establish their own righteousness, **have not submitted themselves unto the righteousness of God.** For Christ is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is to bring Christ down from above :) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach: that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth **unto righteousness**; and with the mouth confession is made unto salvation.

1 Cor. i. 30.

Of him are ye in Christ Jesus, who of God is made unto us wisdom, **and righteousness**, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord.

1 Corinth.
xv. 21, 22.

Since by man came death, by man came also the resurrection of the dead. For **as** in Adam all die, **even so** in Christ shall all be made alive.

2 Cor. v. 21.

He hath made him to be sin for us, who knew no sin; **that we might be made the righteousness of God in him.**

Heb. xi. 7.

By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the **righteousness which is by faith.**

Revelation,
iii. 17, 18.

Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and

white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear ; and anoint thine eyes with eye-salve, that thou mayest see.

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia : for the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honour to him : for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white : for the fine linen is the righteousness of saints.

Revelation,
xix. 6-8.

XXV.

Justification.

Leviticus,
xviii. 10, 11.

WHATSOEVER man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood, I will even set my face against that soul that eateth blood, and will cut him off from among his people. For the life of the flesh is in the blood; and I have given it to you upon the altar, **to make an atonement for your souls**: for it is the blood that maketh an atonement for the soul.

Psalms
xxxiii. 1, 2.

Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man **unto whom the Lord imputeth not iniquity**, and in whose spirit there is no guile.

Psalms,
li. 1, 2, 7, 9,
14.

Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies **blot out my transgressions. Wash me thoroughly from mine iniquity**, and cleanse me from my sin. . . . Purge me with hyssop, **and I shall be clean**: wash me, and I shall be whiter than snow. . . . Hide thy face from my sins, and blot out all mine iniquities. . . . **Deliver me from blood-guiltiness**, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.

Ps. ciii. 12.

As far as the east is from the west, **so far hath he removed our transgressions from us.**

Ps. cxvi. 16.

O Lord, truly I am thy servant; I am thy servant, and the son of thine handmaid: **thou hast loosed my bonds.**

Is. i. 18.

Come now, and let us reason together, saith the Lord: though your sins be as scarlet, **they shall be as white as snow**; though they be red like crimson, they shall be as wool.

Is. vi. 1, 5-7.

In the year that king Uzziah died I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. . . . Then said I, Wo is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, **Lo, this hath touched thy lips**; and thine iniquity is taken away, and thy sin purged.

In the Lord shall all the seed of Israel **be justified**, and shall glory.

Is. xlv. 25.

And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?

Zech. iii. 1-5.

Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, **Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.** And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by.

Hear now, O Joshua the high priest, thou and thy fellows that sit before thee: for they are men wondered at: for behold, I will bring forth my servant The BRANCH. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, **and I will remove the iniquity of that land in one day.**

Zech. iii. 8, 9.

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth. As for thee also, **by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.**

Zechariah,
ix. 9-11.

In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem **for sin and for uncleanness.**

Zech. xiii. 1.

Thou shalt call his name JESUS: for **he shall save his people from their sins.**

Matt. i. 21.

The Son of man came not to be ministered unto, but to minister, and to give his life **a ransom** for many.

Matt. xx. 28.

And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him, Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel and girded himself. After that, he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto

John,
xiii. 2-11.

him, What I do thou knowest not now ; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, **He that is washed needeth not save to wash his feet, but is clean every whit :** and ye are clean, but not all. For he knew who should betray him : therefore said he, Ye are not all clean.

John,
xv. 1-3.

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away : and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. **Now ye are clean through the word which I have spoken unto you.**

Acts, iii. 19.

Repent ye therefore, and be converted, **that your sins may be blotted out**, when the times of refreshing shall come from the presence of the Lord.

Act's,
xiii. 38, 39.

Be it known unto you that through this man is preached unto you the forgiveness of sins ; and by him all that believe are **justified from all things, from which ye could not be justified by the law of Moses.**

Act's,
xxii. 16.

Arise, and be baptized, **and wash away thy sins**, calling on the name of the Lord.

Rom. ii. 13.

Not the hearers of the law are just before God, but the doers of the law **shall be justified.**

Romans,
iii. 20-31,
iv. 1-16.

Therefore **by the deeds of the law there shall no flesh be justified in his sight :** for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets ; even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe ; for there is no difference : for all have sinned, and come short of the glory of God ; being justified freely by his grace, through the redemption that is in Christ Jesus : whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God ; to declare, I say, at this time his righteousness : that he might be just, and the justifier of him which believeth in Jesus.

Where is boasting then ? It is excluded. By what law ? of works ? Nay ; but by the law of faith. Therefore we conclude that a man **is justified by faith without the deeds of the law.**

Is he the God of the Jews only ? is he not also of the Gentiles ? Yes, of the Gentiles also : seeing it is one God, which shall justify the circumcision by faith, **and uncircumcision through faith.** Do we then make void the law through faith ? God forbid : yea, we establish the law.

What shall we then say that Abraham, our father as per-

taining to the flesh, hath found ? For if Abraham were justified by works, he hath whereof to glory ; but not before God. For what saith the scripture ? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him **that justifieth the ungodly**, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord **will not impute sin.**

Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also ? For we say that faith was reckoned to Abraham for righteousness. How was it then reckoned ? when he was in circumcision, or in uncircumcision ? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised : that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also ; and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise that he should be the heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect. Because the law worketh wrath : for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace ; to the end the promise might be sure to all the seed : not to that only which is of the law.

He [Abraham] staggered not at the promise of God through unbelief ; but was strong in faith, giving glory to God ; and being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake, alone, that it was imputed to him ; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead ; who was delivered for our offences, **and was raised again for our justification.**

Therefore **being justified by faith, we have peace with God,** through our Lord Jesus Christ.

When we were yet without strength, in due time Christ died for the ungodly. . . . Much more then, **being now justified by his blood,** we shall be saved from wrath through him. For if when we were enemies, we were reconciled to God by the death of his Son ; much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God

Romans,
iv. 20-25,
v. 1.

Romans,
v. 6, 9-11.

through our Lord Jesus Christ, **by whom we have now received the atonement.**

Romans,
v. 16-19.

And not as it was by one that sinned, so is the gift. For the judgment was by one to condemnation, **but the free gift is of many offences unto justification.** For if by one man's offence death reigned by one; much more they which receive abundance of grace, **and of the gift of righteousness,** shall reign in life by one, Jesus Christ. Therefore, as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one **the free gift came upon all men unto justification of life.** For as by one man's disobedience many were made sinners, so by the obedience of one **shall many be made righteous.**

Rom. viii. 1.

There is therefore now **no condemnation** to them which are in Christ Jesus, who walk not after the flesh, but after the spirit.

Romans,
viii. 33, 34.

Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Rom. x. 4

Christ is **the end of the law** for righteousness to every one that believeth.

1 Cor. i. 7, 8.

Ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, **that ye may be blameless in the day of our Lord Jesus Christ.**

1 Corinth.
i. 30 31.

Of him are ye in Christ Jesus, who of God is made unto us wisdom, **and righteousness,** and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord.

1 Cor. iii. 11.

Other foundation can no man lay than that is laid, **which is Jesus Christ.**

1 Cor. vi. 11.

Such were some of you: but ye are washed, but ye are sanctified, but ye are **justified** in the name of the Lord Jesus, and by the Spirit of our God.

1 Corinth.
xv. 16, 17.

If the dead rise not, then is not Christ raised. **And if Christ be not raised, your faith is vain; ye are yet in your sins.**

Galatians,
ii. 15-21,
iii. 1-24.

We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, **that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.** But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in

me : and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God : **for if righteousness come by the law, then Christ is dead in vain.**

O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you ? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith ? Are ye so foolish ? having begun in the Spirit, are ye now made perfect by the flesh ? Have ye suffered so many things in vain ? if it be yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith ? Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore, that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God **would justify the heathen through faith**, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

So then they which be of faith are blessed with faithful Abraham.

For as many as are of the works of the law, are under the curse : for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident : for, The just shall live by faith. And the law is not of faith : but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us : for it is written, Cursed is every one that hangeth on a tree : that the blessing of Abraham might come on the Gentiles through Jesus Christ ; that we might receive the promise of the Spirit through faith.

Brethren, I speak after the manner of men ; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many ; but as of one, And to thy seed, which is Christ. And this I say, That the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise : but God gave it to Abraham by promise. Wherefore then serveth the law ? It was added because of transgressions, till the seed should come to whom the promise was made ; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one ; but God is one.

Is the law then against the promises of God ? God forbid : **for if there had been a law given which could have given life,** verily righteousness should have been by the law. But the scrip-

ture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our school-master to bring us unto Christ, **that we might be justified by faith.**

Gal. v. 1-4.

Stand fast therefore in the liberty wherewith Christ hath **made us free**, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

Eph. i. 6, 7.

To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved: in whom we have redemption **through his blood**, the forgiveness of sins, according to the riches of his grace.

Eph. ii. 8, 9.

By grace are ye saved, through faith; and that not of yourselves: it is the gift of God: **not of works**, lest any man should boast.

Ephesians,
ii. 13-19.

But now, in Christ Jesus, ye, who sometimes were far off, **are made nigh by the blood of Christ.** For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances: for to make in himself of twain one new man, so making peace; **and that he might reconcile both unto God in one body by the cross**, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father.

Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.

Phil. iii. 3-9.

For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, **not having mine own righteous-**

ness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

In whom we have redemption through his blood, even the forgiveness of sins. . . . It pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself, by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled, in the body of his flesh through death, to present you holy, and unblamable, and unreprouvable, in his sight.

Colossians,
i. 14, 19-22.

As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power.

Col. ii. 6-10.

And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses: blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.

Col. ii. 13, 14.

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life.

Titus,
iii. 5-7.

Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Hebrews,
ix. 11-14.

So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Hebrews,
ix. 28, and
x. 1-18.

For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto

perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice and offering and burnt-offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins; but this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. **For by one offering he hath perfected forever them that are sanctified.**

Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them, and their sins and iniquities will I remember no more. Now where remission of these is, **there is no more offering for sin.**

Heb. x. 22.

Let us draw near with a true heart, in full assurance of faith, **having our hearts sprinkled from an evil conscience,** and our bodies washed with pure water.

Hebrews, xiii. 11, 12.

The bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, **that he might sanctify the people with his own blood,** suffered without the gate.

1 Peter, iii. 20, 21.

Once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us, **(not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.**

2 Peter, i. 9.

He that lacketh these things is blind, and cannot see afar off, and hath forgotten **that he was purged from his old sins.**

1 John, i. 7.

If we walk in the light, as he is in the light—we have fellowship one with another, and the blood of Jesus Christ his Son **cleanseth us from all sin.**

If we confess our sins, he is faithful and just to forgive us our sins, **and to cleanse us from all unrighteousness.**

1 John, i. 9.

I write unto you, little children, because **your sins are forgiven you for his name's sake.**

1 John, ii. 12.

Ye know that he was manifested **to take away our sins;** and in him is no sin.

1 John, iii. 5.

Little children, let no man deceive you: he that doeth righteousness **is righteous,** even as he is righteous.

1 John, iii. 7.

This is he that came by water and blood, even Jesus Christ; **not by water only, but by water and blood.** And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, **and the blood:** and these three agree in one.

1 John,
v. 6-8.

Unto him that loved us, **and washed us from our sins in his own blood;** to him be glory forever and ever. Amen.

Rev. i. 5, 6.

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, **and hast redeemed us to God by thy blood** out of every kindred, and tongue, and people, and nation.

Rev. v. 9.

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

Revelation,
vi. 9-11.

And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, **clothed with white robes,** and palms in their hands. . . . And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, **and have washed their robes, and made them white in the blood of the Lamb.**

Revelation,
vii. 9, 13, 14.

And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down which accused them before our God day and night. **And they**

Revelation,
xii. 10, 11.

overcame him by the blood of the Lamb, and by the word of their testimony: and they loved not their lives unto the death.

Revelation,
xxii. 1-3.

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. **And there shall be no more curse.**

XXVI.

Sanctification.

As for me, I will behold thy face in righteousness : **I shall be satisfied when I awake, with thy likeness.** Ps. xvii. 15.

The King's daughter is all **glorious within** : her clothing is of wrought gold. Ps. xlv. 13.

Create in me a clean heart, O God : and renew a right spirit within me. Ps. li. 10.

Thou art all fair, my love ; there is no spot in thee. S. S. iv. 7.

In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, **shall be called holy**, even every one that is written among the living in Jerusalem : when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. Is. lv. 2-4.

Awake, awake, put on thy strength, O Zion ; put on thy beautiful garments, O Jerusalem, the holy city : **for henceforth there shall no more come into thee the uncircumcised and the unclean.** Is. lli. 1.

The sons of them that afflicted thee shall come bending unto thee : and all they that despised thee shall bow themselves down at the soles of thy feet ; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel. Thy people also **shall be all righteous** : they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. Is. lx. 14, 21.

To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness ; that they might be called **trees of righteousness**, the planting of the Lord, that he might be glorified. Is. lxi. 3.

And they shall call them, **The holy people**, The redeemed of the Lord : and thou shalt be called, Sought out, A city not forsaken. Is. lxii. 12.

Jer. xxxi. 23.

Thus saith the Lord of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; The Lord bless thee, O habitation of justice, and mountain of holiness.

Jeremiah,
xxx. 33, 34.

This shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, **I will put my law in their inward parts, and write it in their hearts;** and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord.

Jeremiah,
xxxii. 38-40.

They shall be my people, and I will be their God: **and I will give them one heart, and one way, that they may fear me forever,** for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; **but I will put my fear in their hearts, that they shall not depart from me.**

Ezekiel,
xi. 19, 20.

I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh; that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.

Ezekiel,
xxxvi. 24-27.

I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. **A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.**

Ezekiel,
xxxvii.
22, 23.

And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. **Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions:** but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

Daniel,
xi. 33-35.

The people that do know their God shall be strong, and do exploits. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. Now when they shall fall, they shall be helped with a little help: but many shall cleave to

them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end : because it is yet for a time appointed.

Many shall be purified, and made white, and tried ; but the wicked shall do wickedly : and none of the wicked shall understand ; but the wise shall understand.

Dan. xii. 10.

The word of the Lord of hosts came to me, saying, Thus saith the Lord of hosts : I was jealous for Zion with great jealousy, and I was jealous for her with great fury. Thus saith the Lord ; I am returned unto Zion, and will dwell in the midst of Jerusalem : and Jerusalem shall be called, A city of truth ; and The mountain of the Lord of hosts, The holy mountain.

Zechariah,
viii. 1-3.

And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die ; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried : they shall call on my name, and I will hear them : I will say, It is my people ; and they shall say, The Lord is my God.

Zechariah,
xiii. 8, 9.

But who may abide the day of his coming ? and who shall stand when he appeareth ? for he is like a refiner's fire, and like fullers' soap. And he shall sit as a refiner and purifier of silver : and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.

Mal. iii. 2-4.

She shall bring forth a son, and thou shalt call his name JESUS : for he shall save his people from their sins.

Matt. i. 21.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews : the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God : for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old ? can he enter the second time into his mother's womb, and be born ? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh ; and that which is born of the Spirit, is spirit.

John, iii. 1-6.

And Jesus called a little child unto him, and set him in the midst of them, and said, Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

Matthew,
xviii. 2, 3.

John.
xvii. 14-19.

I have given them thy word ; and the world hath hated them because they are not of the world, even as I am not of the world, I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth : thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

Acts, iii. 27.

Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

Acts, xx. 32.

And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

Acts,
xxvi. 14-18.

And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet : for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee ; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Romans,
vi. 4-8.

We are buried with him by baptism into death : that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection : knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him.

Rom. vi. 14.

For sin shall not have dominion over you : for ye are not under the law, but under grace.

Romans,
vi. 18, 22.

Being then made free from sin, ye became the servants of righteousness. . . . But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

Romans,
viii. 1-4.

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit. For the law of the Spirit of life in Christ Jesus, hath made

me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren.

Rom. viii. 29.

I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

Romans,
xv. 15, 16.

Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.

1 Cor. i. 1, 2.

Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

1 Cor. i. 30.

Ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

1 Cor. vi. 11.

Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God.

1 Cor. vi. 19.

We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

2 Cor. iii. 18.

The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

2 Corinth.
v. 14-17.

I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.

Galatians,
ii. 19, 20.

My little children, of whom I travail in birth again, until Christ be formed in you.

Gal. iv. 19.

Gal. vi. 15.	In Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creature.
Ephesians, v. 25-27.	Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.
1 Thessalon. v. 23, 24.	The very God of peace sanctify you wholly ; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.
2 Thessalon. ii. 13, 14.	We are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.
Titus, iii. 5, 6.	Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost ; which he shed on us abundantly, through Jesus Christ our Saviour.
Heb. viii. 10.	This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts ; and I will be to them a God, and they shall be to me a people.
Hebrews, x. 14-16.	By one offering he hath perfected forever them that are sanctified . Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them.
1 Peter, i. 1, 2.	Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit , unto obedience and sprinkling of the blood of Jesus Christ.
1 Peter, i. 22, 23.	Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.
1 John, ii. 29.	If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.
1 John, iii. 9, 10.	Whosoever is born of God doth not commit sin ; for his seed remaineth in him; and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

We know that we have passed from death unto life, **because we love the brethren.** He that loveth not his brother abideth in death.

1 John,
iii. 14.

If we love one another God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. . . . And there are three that bear witness in earth, the Spirit, and the God is love: and he that dwelleth in love, dwelleth in God, and God in him.

1 John,
iv. 12, 13, 16.

This is he that came **by water** and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. . . . And there are three that bear witness in earth, the Spirit, and the **water**, and the blood: and these three agree in one.

1 John,
v. 6, 8.

We know that whosoever is born of God, **sinneth not**; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

1 John, v. 18.

Jude, the servant of Jesus Christ, and brother of James, to them that are **sanctified by God the Father**, and preserved in Jesus Christ, and called.

Jude, 1.

Unto him that is able to keep you from falling, and to **present you faultless before the presence of his glory with exceeding joy.**

Jude, 24.

Thou hast a few names even in Sardis which have not defiled their garments; and **they shall walk with me in white**: for they are worthy. He that overcometh, **the same shall be clothed in white raiment.**

Rev. iii. 4, 5.

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? **And white robes were given unto every one of them.**

Rev. vi. 9-11.

And after this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, **clothed with white robes**, and palms in their hands.

Rev. vii. 9.

And I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. . . . **And in their month was found no guile: for they are without fault before the throne of God.**

Rev. xiv. 1, 5.

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be

Revelation,
xix. 6-8.

glad, and rejoice, and give honour to him : for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted **that she should be arrayed in fine linen, clean and white :** for the fine linen is the righteousness of saints.

Revelation,
xxi. 26, 27.

And they shall bring the glory and honour of the nations into it [the city]. **And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie ;** but they which are written in the Lamb's book of life.

XXVII.

Duty of Holiness.

THE Lord appeared to Abram, and said unto him, I am the Almighty God ; **walk before me, and be thou perfect.** Gen. xvii. 1.

And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel ; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, **if ye will obey my voice indeed, and keep my covenant,** then ye shall be a peculiar treasure unto me above all people : for all the earth is mine : and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. Ex. xix. 3-6

And the Lord said unto Moses, Go unto the people, and **sanctify them to-day and to-morrow and let them wash their clothes,** and be ready against the third day : for the third day the Lord will come down in the sight of all the people upon mount Sinai. And let the priests also which come near to the Lord, **sanctify themselves,** lest the Lord break forth upon them. Exodus, xix. 10, 11, 22.

And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. **Thou shalt have no other gods before me.** Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth : thou shalt not bow down thyself to them, nor serve them : for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me ; and shewing mercy unto thousands of them that love me, and keep my commandments. Ex. xx. 1-17.

Thou shalt not take the name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh his name in vain.

Remember the sabbath-day to keep it holy. Six days shalt thou labour, and do all thy work : but the seventh day is the sabbath of the Lord thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates : for

in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day : wherefore the Lord blessed the sabbath-day, and hallowed it.

Honour thy father and thy mother ; that thy days may be long upon the land which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbour.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's.

Ex. xxii. 31.

And ye shall be **holy men unto me.**

Exodus,
xxiii. 23, 24,
32, 33.

Mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, and the Hivites, and the Jebusites ; and I will cut them off. Thou shalt not bow down to their gods, nor serve them, nor do after their works : but thou shalt utterly overthrow them, and quite break down their images. **And ye shall serve the Lord your God.** Thou shalt make no covenant with them, nor with their gods. They shall not dwell in thy land, lest they make thee sin against me : for if thou serve their gods, it will surely be a snare unto thee.

Exodus,
xxx. 18-21.

And the Lord spake unto Moses, saying, Thou shalt also make a laver of brass, and his foot also of brass, to wash withal : and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat : when they go into the tabernacle of the congregation, **they shall wash with water, that they die not :** or when they come near to the altar to minister, to burn offering made by fire unto the Lord : **so they shall wash their hands and their feet, that they die not :** and it shall be a statute forever to them, even to him and to his seed throughout their generations.

Exodus,
xxxiv. 14-16.

Observe thou that which I command thee this day : behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. **Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest,** lest it be for a snare in the midst of thee : but ye shall destroy their altars, break their images, and cut down their groves : for thou shalt worship no other god.

Exodus,
xl. 1, 9-13.

And the Lord spake unto Moses, saying, On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation. And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt

hallow it, and all the vessels thereof: and it shall be holy. And thou shalt anoint the altar of the burnt-offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy. And thou shalt anoint the laver and his foot, and sanctify it. And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water. And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office.

Every oblation of thy meat-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou shalt offer salt.

Leviticus,
ii. 13.

Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby. For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. For I am the Lord that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy.

Leviticus,
xi. 43-45.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, I am the Lord your God. After the doings of the land of Egypt wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan whither I bring you, shall ye not do: neither shall ye walk in their ordinances. Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the Lord your God. Ye shall therefore keep my statutes and my judgments: which if a man do, he shall live in them.

Leviticus,
xviii. 1-5.

And the Lord spake unto Moses, saying, Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy.

Leviticus,
xix. 2.

Sanctify yourselves therefore and be ye holy: for I am the Lord your God. And ye shall keep my statutes, and do them: I am the Lord which sanctify you.

Leviticus,
xx. 7, 8.

I am the Lord your God, which have separated you from other people. Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean. And ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine.

Leviticus,
xx. 24-26.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them fringes in the

Numbers,
xy. 37-41.

borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue : and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them ; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring : that ye may remember, and do all my commandments, and be holy unto your God.

I am the Lord your God, which brought you out of the land of Egypt, to be your God : I am the Lord your God.

Deuteron.
vi. 4-9.

Hear, O Israel : The Lord our God is one Lord : and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thine heart : and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.

Deuteron.
vii. 1-6.

When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou : and when the Lord thy God shall deliver them before thee, thou shalt smite them and utterly destroy them ; thou shalt make no covenant with them, nor shew mercy unto them : neither shalt thou make marriages with them ; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods ; so will the anger of the Lord be kindled against you, and destroy thee suddenly. But thus shall ye deal with them ; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. For thou art an holy people unto the Lord thy God : the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

Deuteron.
x. 12, 13.

And now, Israel, what doth the Lord thy God require of thee but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good ?

Deuteron.
xi. 13-20.

And it shall come to pass if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due

season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full. **Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them.** And then the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you. Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates.

Ye are the children of the Lord your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead. **For thou art an holy people unto the Lord thy God,** and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.

Thou shalt be perfect with the Lord thy God.

This day the Lord thy God hath commanded thee to do these statutes and judgments: **thou shalt therefore keep and do them with all thine heart, and with all thy soul.** Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice: and the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments; and to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the Lord thy God, as he hath spoken.

Take diligent heed to do the commandment and the law, which Moses the servant of the Lord charged you, to love the Lord your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart, and with all your soul.

Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, **to obey is better than sacrifice,** and to hearken than the fat of rams.

Know that the Lord hath set apart him that is godly for himself: the Lord will hear when I call unto him. Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah. **Offer the sacrifices of righteousness,** and put your trust in the Lord.

Deuteron.
xiv. 1, 2.

Deuteron.
xviii. 13.

Deuteron.
xxvi. 16-19.

Joshua,
xxiv. 5.

1 Samuel,
xv. 22.

Ps. iv. 3-5.

Psaln xv.	Lord who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoureth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.
Ps. xxiv. 3-5.	Who shall ascend into the hill of the Lord? and who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face, O Jacob. Selah.
Ps. xxv. 10.	All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies.
Ps. xxxvii. 8.	Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.
Psaln l. 23.	Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God.
Psaln li. 26.	Behold, thou desirest truth in the inward parts.
Ps. lxi. 18.	If I regard iniquity in my heart, the Lord will not hear me.
Ps. lxxxv. 8.	I will hear what God the Lord will speak: for he will speak peace unto his people and to his saints: but let them not turn again to folly.
Ps. lxxxvi. 2.	Preserve my soul; for I am holy; O thou my God, save thy servant that trusteth in thee.
Ps. xcvi. 9.	O worship the Lord in the beauty of holiness: fear before him, all the earth.
Ps. xcvii. 10.	Ye that love the Lord, hate evil.
Ps. ci. 2-4.	I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart. I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me. A froward heart shall depart from me: I will not know a wicked person.
Ps. cxvi. 3.	Blessed are they that keep judgment, and he that doeth righteousness at all times.
Ps. cxix. 1-6.	Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity: they walk in his ways.

Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments.

With my whole heart have I sought thee: **O let me not wander from thy commandments.** Thy word have I hid in mine heart, that I might not sin against thee.

Psaln
cxix. 10, 11.

Let my heart be sound in thy statutes; **that I be not ashamed.**

Ps. cxix. 80.

I have seen an end of all perfection, but **thy commandment is exceeding broad.**

Ps. cxix. 96.

I have refrained my feet from every evil way, that I might keep thy word.

Ps. cxix. 101.

Search me, O God, and know my heart: try me, and know my thoughts: **and see if there be any wicked way in me, and lead me in the way everlasting.**

Ps. cxxxix.
23, 24.

Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.

Ps. cxl. 13.

Set a watch, O Lord, before my mouth; keep the door of my lips. Incline not my heart to any evil thing, to practise wicked works with men that work iniquity: and let me not eat of their dainties.

Ps. cxli. 3, 4.

The fear of the Lord is **to hate evil.**

Prov. viii. 13.

The highway of the upright is to depart from evil: **he that keepeth his way preserveth his soul.**

Prov. xvi. 17.

The sacrifice of the wicked is abomination.

Prov. xxi. 27.

He that turneth away his ear from hearing the law, even his prayer shall be abomination.

Proverbs,
xxviii. 9.

Let us hear the conclusion of the whole matter: **Fear God, and keep his commandments:** for this is the whole duty of man.

Ecc. xii. 13.

In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, **that the righteous nation which keepeth the truth may enter in.**

Is. xxvi. 1, 2.

The way of the just **is uprightness:** thou, most upright, dost weigh the path of the just.

Is. xxvi. 7.

The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil: **he shall dwell on high:** his place of defence

Isalah,
xxxiii. 14-16.

shall be the munitions of rocks: bread shall be given him; his waters shall be sure.

Is. xliii. 21.

This people have I formed for myself; **they shall shew forth my praise.**

Is. lii. 8-11.

Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. . . . Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; **be ye clean, that bear the vessels of the Lord.**

Is. lviii. 5-14.

Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? **to loose the bands of wickedness**, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy re-reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: **then** shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.

Ezek. xliv. 9.

Thus saith the Lord God; No stranger, **uncircumcised in heart, nor uncircumcised in flesh**, shall enter into my sanctuary, of any stranger that is among the children of Israel.

Amos,
iii. 2, 3.

You only have I known of all the families of the earth: therefore I will punish you for all your iniquities. **Can two walk together, except they be agreed?**

Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, **but to do justly, and to love mercy, and to walk humbly with thy God?**

Micah,
vi. 6-8.

Blessed are the **poor in spirit**: for theirs is the kingdom of heaven. Blessed are **they that mourn**: for they shall be comforted. Blessed are the **meek**: for they shall inherit the earth. Blessed are **they which do hunger and thirst after righteousness**: for they shall be filled. Blessed are the **merciful**: for they shall obtain mercy. Blessed are the **pure in heart**: for they shall see God. Blessed are the **peace-makers**, for they shall be called the children of God. Blessed are **they which are persecuted for righteousness' sake**: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, **for my sake**. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Matthew,
v. 3-20.

We are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. **We are the light of the world**. A city that is set on an hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick: and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do, and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Be ye therefore perfect, even as your Father which is in heaven is perfect.

Matt. v. 48.

The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. **But if thine eye be evil, thy whole body shall be full of darkness**. If therefore the light that is in thee be darkness, how great is that darkness!

Matthew,
vi. 22-24.

No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. **Ye cannot serve God and mammon.**

Matthew,
vii. 12-14.

All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. **Enter ye in at the strait gate;** for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Matthew,
vii. 21-27.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: **but he that doeth the will of my Father which is in heaven.** Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, **ye that work iniquity.** Therefore, whosoever heareth these sayings of mine, **and doeth them,** I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

Luke,
vi. 43-46.

A good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble-bush gather they grapes. A good man, out of the good treasure of his heart, bringeth forth that which is good; and an evil man out of the evil treasure of his heart, bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

And why call ye me Lord, Lord, and do not the things which I say?

Matth. xxi. 23.

He that received seed into the good ground is he that heareth the word, and understandeth it: **which also beareth fruit,** and bringeth forth, some an hundred-fold, some sixty, some thirty.

Luke, ix. 23.

And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, **and follow me.**

Matthew,
xviii. 7-9.

Wo unto the world because of offences! for it must needs be that offences come; **but wo to that man by whom the offence cometh!** wherefore, if thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire. And if thine eye offend thee, pluck it

out, and cast it from thee : it is better for thee to enter into life with one eye, rather than having two eyes, to be cast into hell-fire.

And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life ? And Jesus said unto him, Why callest thou me good ? there is none good, but one, that is God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, **One thing thou lackest** : go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven ; and come, take up the cross, and follow me.

Mark,
x. 17-21.

And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all ? And Jesus answered him, The first of all the commandments is, Hear, O Israel ; The Lord our God is one Lord : **and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength** : this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself : there is none other commandment greater than these.

Matthew,
xii. 28-31.

If ye love me, keep my commandments.

John, xiv. 18.

He that hath my commandments, and keepeth them, he it is that loveth me : If a man love me, **he will keep my words** : and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings : and the word which ye hear is not mine, but the Father's which sent me.

John, xiv.
21, 23, 24.

I am the true vine, and my Father is the husbandman. **Every branch in me that beareth not fruit, he taketh away** : and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Herein is my Father glorified, **that ye bear much fruit** ; so shall ye be my disciples. As the Father hath loved me, so have I loved you : continue ye in my love. **If ye keep my commandments**, ye shall abide in my love ; even as I have kept my Father's commandments, and abide in his love.

John,
xv. 1, 2, 8-10.

Ye are my friends, if ye do whatsoever I command you.

John, xv. 14.

God is no respecter of persons : but in every nation, he that **feareth him and worketh righteousness**, is accepted with him.

Acts,
x. 34, 35.

Who will render to every man according to his deeds : to them who **by patient continuance in well-doing**, seek for glory,

Rev. ii. 6-10.

and honour, and immortality, eternal life : but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil ; of the Jew first, and also of the Gentile ; but glory, honour, and peace, **to every man that worketh good ;** to the Jew first, and also to the Gentile.

Romans,
ii. 17-29.

Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law, and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge, and of the truth in the law.

Thou therefore which teachest another, teachest thou not thyself ? thou that preachest a man should not steal, dost thou steal ? thou that sayest a man should not commit adultery, dost thou commit adultery ? thou that abhorrest idols, dost thou commit sacrilege ? thou that makest thy boast of the law, through breaking the law dishonourest thou God ? for the name of God is blasphemed among the Gentiles through you, as it is written.

For circumcision verily profiteth, if thou keep the law ; but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision ? and shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law ? **for he is not a Jew, which is one outwardly ;** neither is that circumcision which is outward in the flesh : **but he is a Jew which is one inwardly ; and circumcision is that of the heart, in the spirit, and not in the letter ;** whose praise is not of men, but of God.

Rom. iii. 31.

Do we then make void the law through faith ? God forbid : **yea, we establish the law.**

Romans,
vi. 1-32.

What shall we say then ? Shall we continue in sin, that grace may abound ? God forbid : **how shall we that are dead to sin, live any longer therein ?**

Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death ? therefore we are buried with him by baptism into death : that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection : knowing this, that our old man is crucified with him, that the body of sin might be destroyed, **that henceforth we should not serve sin.** For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him : knowing that Christ, being raised from the dead, dieth no

more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. **Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.**

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God: for sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? but God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

Now we are delivered from the law, that being dead wherein we were held; **that we should serve in newness of spirit,** and not in the oldness of the letter.

Rom. vii. 6.

There is therefore now no condemnation to them which are in Christ Jesus, **who walk not after the flesh, but after the Spirit.**

Rom. viii. 1.

For they that are after the flesh, do mind the things of the flesh: **but they that are after the Spirit, the things of the Spirit.** For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Romans,
viii. 5-14.

Therefore, brethren, we are debtors not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if

ye through the Spirit do mortify the deeds of the body, ye shall live. **For as many as are led by the Spirit of God, they are the sons of God.**

Romans,
xii. 1, 2.

I beseech, you, therefore, brethren, by the mercies of God, **that ye present your bodies a living sacrifice, holy, acceptable unto God,** which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

Romans,
xiii. 10-14.

Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: **let us therefore cast off the works of darkness, and let us put on the armour of light.** Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. **But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.**

1 Corinth.
iii. 16, 17.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: **for the temple of God is holy, which temple ye are.**

1 Cor. v. 7.

Purge out the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.

1 Corinth.
vi. 9, 10.

Know ye not that **the unrighteous shall not inherit the kingdom of God?** Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

1 Corinth.
vi. 19, 20.

What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: **therefore glorify God in your body, and in your Spirit, which are God's.**

1 Corinth.
x. 21, 22.

Ye cannot drink the cup of the Lord, and the cup of devils: **ye cannot be partakers of the Lord's table and of the table of devils.** Do we provoke the Lord to jealousy? are we stronger than he?

2 Corinth.
v. 14, 15.

The love of Christ constraineth us: because we thus judge, that if one died for all, then were all dead: and that he died for all, **that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.**

2 Cor. vi.
14-18, vii. 1.

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what com-

munition hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. **Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing;** and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, **perfecting holiness in the fear of God.**

Brethren, ye have been called unto liberty; **only use not liberty for an occasion to the flesh,** but by love serve one another. For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, **Walk in the Spirit, and ye shall not fulfil the lust of the flesh.** For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. **And they that are Christ's have crucified the flesh, with the affections and lusts.**

Galatians,
v. 13-24.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him, before the foundation of the world, **that we should be holy and without blame before him in love.**

Eph. i. 3, 4.

I therefore, the prisoner of the Lord, beseech you **that ye walk worthy of the vocation wherewith ye are called.**

Eph. iv. 1.

This I say, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard him,

Ephesians,
iv. 17-24.

	and have been taught by him, as the truth is in Jesus : that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts ; and be renewed in the spirit of your mind ; and that ye put on the new man, which after God is created in righteousness and true holiness.
Eph. v. 1, 2.	Be ye followers of God as dear children ; and walk in love, as Christ also hath loved us.
Eph. v. 8.	Ye were sometimes darkness, but now are ye light in the Lord : walk as children of light.
Philippians, ii. 14, 15.	Do all things without murmurings and disputings : that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world ; holding forth the word of life.
Philippians, iii. 17-20.	Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ : whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven.
Col. i. 9, 10.	We also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding ; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.
Col. iii. 1-17.	If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth ; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry : for which things' sake the wrath of God cometh on the children of disobedience : in the which ye also walked some time, when ye lived in them. But now ye also put off all these ; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds ; and have put on the new man, which is renewed in knowledge after the image of him that created him : where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free : but Christ is all, and in all. Put on therefore, as the elect of God, holy and be loved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering ; forbearing one another, and forgiving one another, if any man have a quarrel against any : even as Christ forgave you, so also do ye. And above all these things

put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

Ye know how we exhorted, and comforted, and charged every one of you, as a father doth his children, **that ye would walk worthy of God**, who hath called you unto his kingdom and glory.

1 Thessalon.
ii. 11, 12.

The end of the commandment is charity **out of a pure heart, and of a good conscience, and of faith unfeigned.**

1 Tim. i. 5.

Holding the mystery of the faith in **a pure conscience.**

1 Tim. iii. 9.

No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.

2 Tim. ii. 4.

The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, **Let every one that nameth the name of Christ, depart from iniquity.** But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

2 Timothy,
ii. 19-22.

The grace of God that bringeth salvation hath appeared to all men, teaching us, that **denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;** looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ: who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, **zealous of good works.**

Titus,
ii. 11-14.

Being made perfect, he became the author of eternal salvation **unto all them that obey him.**

Heb. v. 9.

Seeing we also are compassed about with so great a cloud of witnesses, **let us lay aside every weight, and the sin which doth so easily beset us,** and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, **striving against sin.**

Heb. xii. 1-4.

Hebrews,
xii. 14, 15.

Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up, trouble you, and thereby many be defiled.

James,
i. 18-27.

Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

James,
ii. 14-26.

What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body: what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled, which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only.

Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way. For as the body without the Spirit is dead, so faith without works is dead also.

James,
iii. 11-17.

Doth a fountain send forth at the same place sweet water and bitter? Can the fig-tree, my brethren, bear olive-berries? either a

vine, figs? so can no fountain both yield salt water and fresh. Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ: as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy.

1 Peter,
i. 13-16.

Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious: to whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. . . . Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation.

1 Peter,
ii. 1-5, 9-12.

Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth.

1 Peter,
ii. 21, 22.

Be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good: let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.

1 Peter,
iii. 8-16.

And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. **Having a good conscience;** that, whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ.

1 Peter,
iv. 1-7.

Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; **that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.** For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: who shall give account to him that is ready to judge the quick and the dead. For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

2 Peter,
i. 2-11.

Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord. According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; **that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.**

And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

2 Peter,
iii. 11-14.

Seeing that all these things shall be dissolved, **what manner of persons ought ye to be in all holy conversation and godliness,** looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwell-

eth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

This is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. **If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth :** but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

1 John,
i. 5-7.

My little children, these things write I unto you, **that ye sin not.**

1 John. ii. 1.

Hereby we do know that we know him, if we keep his commandments. **He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him.** But whoso keepeth his word, in him verily is the love of God perfected : hereby know we that we are in him. He that saith he abideth in him, ought himself also so to walk, even as he walked.

1 John,
ii. 3-11.

Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning : the old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you : because the darkness is past, and the true light now shineth. **He that saith he is in the light, and hateth his brother, is in darkness even until now.** He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

Love not the world, neither the things that are in the world. **If any man love the world, the love of the Father is not in him.** For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof : but he that doeth the will of God abideth forever.

1 John,
ii. 15-17.

We know that when he shall appear, we shall be like him ; for we shall see him as he is. And every man that hath this hope in him **purifieth himself**, even as he is pure.

1 John,
iii. 2, 3.

Whosoever abideth in him **sinneth not : whosoever sinneth hath not seen him, neither known him.** Little children, let no man deceive you : he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil ; for the devil sinneth from the beginning.

1 John,
iii. 6-8.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him ? My little children, let us not

1 John,
iii. 17-21.

	love in word, neither in tongue, but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God.
1 John, v. 2, 3.	By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments ; and his commandments are not grievous.
2 John, v. 6.	I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.
Jude, 23, 23.	Of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.
Rev. ii. 1-5.	Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not; and hast found them liars: and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works ; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.
Rev. iii. 1-4.	And unto the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments ; and they shall walk with me in white: for they are worthy.
Revelation, iii. 14-16.	And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true Witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

Behold, I come as a thief. Blessed is he **that watcheth, and keepeth his garments**, lest he walk naked, and they see his shame.

Rev. xvi. 15.

I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, **Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.**

Revelation,
xviii. 1-4.

And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

Rev. xx. 4.

Blessed are they **that do his commandments**, that they may have right to the tree of life, and may enter in through the gates into the city.

Revelation,
xxii. 14.

XXVIII.

The Resurrection.

Job,
xiv. 10-15.

MAN dieth, and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time and remember me!

If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.

Job,
xix. 23-27.

O that my words were now written! O that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself: and mine eyes shall behold, and not another; though my reins be consumed within me.

Ps. xvi. 8-10.

I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

Psalms
xvii. 13-15.

Deliver my soul from the wicked, which is thy sword: from men which are thy hand, O Lord, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure: they are full of children, and leave the rest of their substance to their babes.

As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

Psalms
xlix. 14, 15.

Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave: for he shall receive me. Selah.

Is. xxvi. 19.

Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. **And many of them that sleep in the dust of the earth shall awake**, some to everlasting life, and some to shame and everlasting contempt.

Daniel,
xii. 1, 2.

I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues, O grave, I will be thy destruction: repentance shall be hid from mine eyes.

Hosea,
xiii. 14.

Then answered the Jews, and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, **Destroy this temple, and in three days I will raise it up.** Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? **But he spake of the temple of his body.** When therefore he was risen from the dead, his disciples remembered that he had said this unto them: and they believed the scripture, and the word which Jesus had said.

John,
ii. 18-22.

The Father loveth the Son, and sheweth him all things that himself doeth: and he will show him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

John, v.
20, 21, 25-29.

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear, shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: **for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth;** they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

Fear not them which kill the body but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

Matt. x. 28.

I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, **but should raise it up again at the last day.**

John,
vi. 38, 39.

Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and **I will raise him up at the last day.**

John,
vi. 53, 54.

Mark,
viii. 31.

And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, **and after three days rise again.** And he spake that saying openly.

Mark,
ix. 9, 10.

And as they came down from the mountain, he charged them that they should tell no man what things they had seen, **till the Son of man were risen from the dead.** And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

Mark,
ix. 30, 31.

And they departed thence, and passed through Galilee; and he would not that any man should know it. For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, **he shall rise the third day.**

But they understood not that saying, and were afraid to ask him.

John,
x. 17, 18.

Therefore doth my Father love me, because I lay down my life, **that I might take it again.** No man taketh it from me, but I lay it down of myself. I have power to lay it down, **and I have power to take it again.** This commandment have I received of my Father.

John,
xi. 18-26.

(Now Bethany was nigh unto Jerusalem, about fifteen furlongs off;) and many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, **I know that he shall rise again in the resurrection at the last day.** Jesus said unto her, **I am the resurrection and the life:** he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die. Believest thou this?

Luke,
xiv. 12-14.

When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed: for they cannot recompense thee: for thou shalt be recompensed **at the resurrection of the just.**

Matthew,
xxii. 23-32.

The same day came to him the Sadducees, which say that there is no resurrection, and asked him, saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

Now there were with us seven brethren: and the first, when

he had married a wife, deceased; and having no issue, left his wife unto his brother. Likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection, whose wife shall she be of the seven? for they all had her.

Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? **God is not the God of the dead, but of the living.**

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: **and before him shall be gathered all nations:** and he shall separate them one from another, as a shepherd divideth his sheep from the goats.

Matthew,
xxv. 31, 32.

And when they had sung an hymn, they went out into the mount of Olives. Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad. **But after I am risen again, I will go before you into Galilee.**

Matthew,
xxvi. 30-32.

The high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: **and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.**

Mark,
xiv. 61, 62.

Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain from the top to the bottom: and the earth did quake, and the rocks rent; and the graves were opened, and many bodies of the saints which slept, arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

Matthew,
xxvii. 50-66,
xxviii. 1-15.

Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. And many women were there beholding afar off which followed Jesus from Galilee, ministering unto him: among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple: he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary

Magdalene, and the other Mary, sitting over against the sepulchre.

Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men.

And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. **He is not here: for he is risen, as he said.** Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the sepulchre, with fear and great joy; and did run to bring his disciples word.

And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came, and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them.

Mark,
xvi. 9-14.

When Jesus was risen early, the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as

they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not.

After that, he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue: neither believed they them.

Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

And, behold, two of them went to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him.

And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre. And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us, went to the sepulchre, and found it even so as the women had said: but him they saw not.

Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

And they drew nigh unto the village whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him: and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the

Luke,
xxiv. 13-47.

Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, **The Lord is risen indeed**, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day.

John,
xx. 1-29,
21-29, xxl.
1-14.

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

But Mary stood without at the sepulchre weeping: and as she wept she stooped down and looked into the sepulchre, and seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith

unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni, which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

After these things Jesus shewed himself again to the disciples at the sea of Tiberias: and on this wise showed he himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked) and did cast himself into the sea. And the other disciples came in a little ship

(for they were not far from land, but as it were two hundred cubits) dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes. an hundred and fifty and three: and for all there were so many, yet was not the net broken. Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

Acts, i. 1-3.

The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.

Acts,
ii. 22-32.

Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs which God did by him in the midst of you, as ye yourselves also know: him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: **whom God hath raised up**, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved: therefore did my heart rejoice and my tongue was glad; moreover also, my flesh shall rest in hope: **because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.** Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses.

Acts,
iii. 14, 15.

Ye denied the Holy One and the Just, and desired a murderer to be granted unto you: and killed the Prince of life, **whom God hath raised from the dead, whereof we are witnesses.**

They taught the people, and preached through Jesus **the resurrection from the dead.** Acts, iv. 2.

With great power gave the apostles witness of **the resurrection of the Lord Jesus.** Acts, iv. 33.

God anointed Jesus of Nazareth with the Holy Ghost and with power : who went about doing good, and healing all that were oppressed of the devil ; for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem ; whom they slew and hanged on a tree : **him God raised up the third day, and shewed him openly ;** not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. Acts, x. 38-41.

And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. **But God raised him from the dead.** And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again. Acts, xiii. 29-33.

Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say ? other some, He seemeth to be a setter forth of strange gods : **because he preached unto them Jesus, and the resurrection.** Acts, xvii. 16-18.

And the times of this ignorance God winked at ; but now commandeth all men everywhere to repent : because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained : whereof he hath given assurance unto all men, in that he hath raised him from the dead. Acts, xvii. 30-32.

And when they heard of **the resurrection of the dead,** some mocked, and others said, We will hear thee again of this matter.

When Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee : **of the hope and resurrection of the dead** I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees : and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel nor spirit : but the Pharisees confess both. Acts, xxiii. 6-8.

Acts,
xxiv. 14, 15.

After the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, **that there shall be a resurrection of the dead, both of the just and unjust.**

Acts,
xxvi. 1, 2,
6-8, 22, 23.

Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself: I think myself happy, king Agrippa, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Jews. . . . And now I stand, and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead? . . . Having obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, **and that he should be the first that should rise from the dead,** and should shew light unto the people, and to the Gentiles.

Romans,
viii. 10, 11.

If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, **he that raised up Christ from the dead shall also quicken your mortal bodies, by his Spirit that dwelleth in you.**

Romans,
viii. 22, 23.

For we know that the whole creation groaneth, and travaileth in pain together until now: and not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

1 Cor. vi. 14.

And God hath both raised up the Lord, **and will also raise up us** by his own power.

1 Corinth.
xv. 1-51.

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures: and that he was seen of Cephas, then of the twelve; after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James: then of all the apostles. And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be

called an apostle, because I persecuted the church of God. But by the grace of God I am what I am : and his grace which was bestowed upon me was not in vain ; but I laboured more abundantly than they all : yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed.

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead ? But if there be no resurrection of the dead, then is Christ not risen : and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God ; because we have testified of God that he raised up Christ : whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised : and if Christ be not raised, your faith is vain ; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable.

But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order : Christ the first-fruits ; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father ; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

Else what shall they do, which are baptized for the dead, if the dead rise not at all ? why are they then baptized for the dead ? And why stand we in jeopardy every hour ? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not ? let us eat and drink ; for to-morrow we die. Be not deceived : Evil communications corrupt good manners. Awake to righteousness, and sin not ; for some have not the knowledge of God : I speak this to your shame.

But some man will say, How are the dead raised up ? and with what body do they come ? Thou fool, that which thou sowest is not quickened except it die : and that which thou sowest, thou sowest not that body that shall be, but bare grain ; it may chance of wheat, or of some other grain : but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh : but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

There are also celestial bodies, and bodies terrestrial : but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars : for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption ; it is raised in incorruption : it is sown in dishonour : it is raised in glory : it is sown in weakness ; it is raised in power : it is sown a natural body : it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul ; the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural ; and afterward that which is spiritual. The first man is of the earth, earthy : the second man is the Lord from heaven. As is the earthly, such are they also that are earthy : and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthly, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God ; neither doth corruption inherit incorruption. Behold, I shew you a mystery ; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

2 Corinth.
iii. 11-14.

We which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken ; we also believe, and therefore speak ; knowing, that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you.

Philippians,
iii. 20, 21.

Our conversation is in heaven ; from whence also we look for the Saviour, the Lord Jesus Christ : **who shall change our vile body, that it may be fashioned like unto his glorious body,** according to the working whereby he is able even to subdue all things unto himself.

1 Thessalon.
iv. 13-18.

I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, **even so them also which sleep in Jesus will God bring with him.**

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with

the trump of God : **and the dead in Christ shall rise first** : then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air : and so shall we ever be with the Lord. Wherefore, comfort one another with these words.

Consider what I say ; and the Lord give thee understanding in all things. Remember that Jesus Christ, of the seed of David, was raised from the dead, according to my gospel : wherein I suffer trouble, as an evil-doer, even unto bonds ; but the word of God is not bound. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful saying : For if we be dead with him, we shall also live with him : if we suffer, we shall also reign with him : if we deny him, he also will deny us : if we believe not, yet he abideth faithful : he cannot deny himself.

2 Timothy,
ii. 7-12.

Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings : for they will increase unto more ungodliness. And their word will eat as doth a canker : of whom is Hymeneus and Philetus ; who concerning the truth have erred, **saying that the resurrection is past already** ; and overthrow the faith of some.

John to the seven churches which are in Asia : Grace be unto you, and peace, from him which is, and which was, and which is to come ; and from the seven spirits which are before his throne ; and from Jesus Christ, who is the faithful witness, **and the first-begotten of the dead**, and the prince of the kings of the earth.

Rev. i. 4, 5.

And I saw thrones, and they sat upon them, and judgment was given unto them : and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands ; **and they lived and reigned with Christ a thousand years**. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

Rev. xx. 4-6.

Blessed and holy is he that hath part in the first resurrection : on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

And I saw the dead, small and great, stand before God ; and the books were opened : and another book was opened, which is the book of life : and the dead were judged out of those things which were written in the books, according to their works. **And the sea gave up the dead which were in it ; and death and hell delivered up the dead which were in them.**

Revelation,
xx. 12, 13.

XXIX.

The Judgment.

Job,
xxi. 28-30.

YE say, Where is the house of the prince? and where are the dwelling-places of the wicked? Have ye not asked them that go by the way? and do ye not know their tokens, that the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath.

Psalm l. 5.

The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

Ps. l. 1-6.

The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice.

And the heavens shall declare his righteousness: for God is judge himself. Selah.

Psalm
lxxxvii. 5, 6.

Of Zion it shall be said, This and that man was born in her: and the Highest himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born there. Selah.

Psalm
xcvi. 10-13.

Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

Ecclesiastes,
iii. 15-17.

That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

And moreover I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there. I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work.

Rejoice, O young man, in thy youth ; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes : but know thou, that **for all these things God will bring thee into judgment.**

Ecc. xi. 9.

Let us hear the conclusion of the whole matter : Fear God, and keep his commandments : for this is the whole duty of man. **For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.**

Ecclesiastes,
xii. 13, 14.

Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate : and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light : the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. **And I will punish the world for their evil, and the wicked for their iniquity ;** and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold ; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger.

Is. xiii. 9-13.

Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust : for thy dew is as the dew of herbs, and the earth shall cast out the dead.

Isaiah,
xxvi. 19-21.

Come, my people, enter thou into thy chambers, and shut thy doors about thee : hide thyself as it were for a little moment, until the indignation be overpast. **For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity :** the earth also shall disclose her blood, and shall no more cover her slain.

In the first year of Belshazzar king of Babylon, Daniel had a dream and visions of his head upon his bed : then he wrote the dream, and told the sum of the matters. Daniel spake and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's wings : I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it : and they said thus unto it, Arise, devour much flesh. After this, I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl ; the beast had also four heads ; and dominion was given to it. After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly ; and it had great iron teeth : it devoured and brake in

Daniel.
vii. 1-18.

pieces, and stamped the residue with the feet of it : and it was diverse from all the beasts that were before it ; and it had ten horns. I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots : and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool : his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him : thousand thousands ministered unto him, and ten thousand times ten thousand stood before him : **the judgment was set, and the books were opened.** I beheld then because of the voice of the great words which the horn spake : I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away : yet their lives were prolonged for a season and time.

I saw in the night, visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him : his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever.

Joel, iii. 9-17.

Proclaim ye this among the Gentiles ; Prepare war, wake up the mighty men, let all the men of war draw near ; let them come up : beat your plough-shares into swords, and your pruning-hooks into spears : let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about : thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat : for there will **I sit to judge all the heathen round about.**

Put ye in the sickle, for the harvest is ripe : come, get you down ; for the press is full, the fats overflow ; for their wickedness is great. Multitudes, multitudes in the valley of decision : for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their

shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle.

Zechariah,
xiv. 1-11.

And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah: **and the Lord my God shall come, and all the saints with thee.** And it shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one. All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner-gate, and from the tower of Hananeel unto the king's wine-presses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

They that feared the Lord spake often one to another: and the Lord hearkened, and heard it: and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, **in that day when I make up my jewels;** and I will spare them, as a man spareth his own son that serveth him. **Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.**

Malachi,
iii. 16-18,
iv. 1-3.

For behold, the day cometh, that shall burn as an oven; and

all the proud, yea, and all that do wickedly, shall be stubble : and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

But unto you that fear my name, shall the Sun of righteousness arise with healing in his wings ; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked ; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.

John,
v. 22-27.

The Father judgeth no man, but hath committed all judgment unto the Son : that all men should honour the Son, even as they honour the Father. . . .

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God : and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself. And hath given him authority to execute judgment also, because he is the Son of man.

Matthew,
vii. 21-27.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name ? and in thy name have cast out devils ? and in thy name done many wonderful works ? and then will I profess unto them, I never knew you : depart from me, ye that work iniquity.

Matthew,
xi. 20-24.

Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Wo unto thee, Chorazin ! wo unto thee, Bethsaida ! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell : for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for thee.

Matt. xii. 35.

I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

Matthew,
xii. 41, 42.

The men of Nineveh shall rise in judgment with this generation, and shall condemn it : because they repented at the preaching of Jonas ; and behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this

generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here.

Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? but he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together **until the harvest**: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. . . .

Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; **the harvest is the end of the world**; and the reapers are the angels.

As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be **at the end of the world**: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; **and then he shall reward every man according to his works.**

When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours;

Matthew,
xiii. 24-30,
36-43.

Matthew,
xiii. 47-50.

Matthew,
xvi. 26, 27.

Luke,
xiv. 12-14.

lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed: for they cannot recompense thee: **for thou shalt be recompensed at the resurrection of the just.**

Luke,
xvii. 20-30.

And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or, Lo there! for behold, the kingdom of God is within you.

And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, See here! or, See there! go not after them, nor follow them. For as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. But first must he suffer many things, and be rejected of this generation. And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all: even thus shall it be in the **day when the Son of man is revealed.**

Luke,
xviii. 1-8.

And he spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man. And there was a widow in that city; and she came unto him, saying, **Avenge me of mine adversary.** And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man, yet, because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, **Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily.** Nevertheless when the Son of man cometh, shall he find faith on the earth?

Luke,
xix. 11-15,
Matthew,
xxv. 14-19,
Luke,
xix. 16-27.

He added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, **Occupy till I come.** But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that **when he**

was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. . . . For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one, went and digged in the earth, and hid his lord's money.

After a long time the Lord of those servants cometh, and reckoneth with them. . . . Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, behold here is thy pound, which I have kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds). For I say unto you, That unto every one which hath, shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And when ye shall hear of wars, and rumours of wars; see that ye be not troubled: for all these things must come to pass, but the end is not yet. . . . And except those days should be shortened, there should no flesh

John, xii. 48.

Matthew,
xxiv. 3-6,
22-44.

be saved : but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or there ; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders ; insomuch, that, if it were possible, they shall deceive the very elect. Behold, I have told you before.

Wherefore, if they shall say unto you, Behold, he is in the desert ; go not forth : behold, he is in the secret chambers ; believe it not. For as the lightning' cometh out of the east, and shineth even unto the west ; so shall also the coming of the Son of man be. For wheresoever the carcass is, there will the eagles be gathered together.

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken : and then shall appear the sign of the Son of man in heaven : and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. **And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.**

Now learn a parable of the fig-tree ; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh : so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.

But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away : so shall also the coming of the Son of man be. Then shall two be in the field ; the one shall be taken, and the other left. Two women shall be grinding at the mill ; the one shall be taken, and the other left.

Watch therefore ; for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up, Therefore be ye also ready : for in such an hour as ye think not, the Son of man cometh.

Matthew,
xiii. 24-27.

In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with

great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh.

Luke,
xxi. 25-28.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left.

Matthew,
xxv. 31-46.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

And these shall go away into everlasting punishment: but the righteous into life eternal.

Him God raised up the third day and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify

Acts,
x. 40-42.

that it is he which was ordained of God **to be the Judge of quick and dead.**

Acts,
xvii. 30, 31.

The times of this ignorance God winked at; but now commandeth all men every where to repent: **because he hath appointed a day, in the which he will judge the world in righteousness,** by that man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Acts,
xxiv. 24, 25.

And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, **and judgment to come,** Felix trembled.

Romans,
ii. 3-6, 16.

Thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? or despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance? but after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God: who will render to every man according to his deeds. . . . **In the day when God shall judge the secrets of men by Jesus Christ** according to my gospel.

Romans,
xiv. 10-12.

Why dost thou judge thy brother? or why dost thou set at nought thy brother? **for we shall all stand before the judgment-seat of Christ.** For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

So then every one of us shall give account of himself to God.

1 Cor. i. 7, 8.

Ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless **in the day of our Lord Jesus Christ.**

1 Corinth.
iii. 10-15.

According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: **for the day shall declare it,** because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is.

If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

With me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, **until the Lord come**, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: **and then shall every man have praise of God.**

1 Cor. iv. 3-5.

I verily, as absent in body, but present in spirit, have judged already as though I were present, concerning him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved **in the day of the Lord Jesus.**

1 Cor. v. 3-5.

Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? know ye not that we shall judge angels? how much more, things that pertain to this life?

1 Cor. vi. 1-3.

We write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end; as also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours **in the day of the Lord Jesus.**

2 Corinth.
i. 13, 14.

We must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

2 Cor. v. 10.

I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform it **until the day of Jesus Christ.**

Phil. i. 3-6.

And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence **till the day of Christ.**

Phil. i. 9, 10.

Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice **in the day of Christ**, that I have not run in vain, neither laboured in vain.

Philippians,
ii. 14-16.

What is our hope, or joy, or crown of rejoicing? Are not even ye **in the presence of our Lord Jesus Christ at his coming?**

1 Thessalon.
ii. 19.

1 Thessalon.
iii. 12, 13.

The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you : to the end he may stablish your hearts unblamable in holiness before God, even our Father, **at the coming of our Lord Jesus Christ with all his saints.**

1 Thessalon.
v. 1-4.

But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that **the day of the Lord** so cometh as a thief in the night. For when they shall say, Peace and safety ; then sudden destruction cometh upon them, as travail upon a woman with child ; and they shall not escape.

But ye, brethren, are not in darkness, that that day should overtake you as a thief.

2 Thessalon.
i. 6-10.

It is a righteous thing with God to recompense tribulation to them that trouble you : and to you, who are troubled, rest with us, **when the Lord Jesus shall be revealed from heaven with his mighty angels**, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ : who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power ; **when he shall come to be glorified in his saints**, and to be admired in all them that believe (because our testimony among you was believed) **in that day.**

2 Thessalon.
ii. 1-3, 7-9.

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means : for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition. . . . For the mystery of iniquity doth already work : only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming : even him, whose coming is after the working of Satan, with all power and signs and lying wonders.

1 Timothy,
vi. 13-15.

I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession ; that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ : which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords.

2 Tim. i. 12.

I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him **against that day.**

The Lord give mercy unto the house of Onesiphorus. . . .
 . . . The Lord grant unto him that he may find mercy of the
 Lord in that day. 2 Timothy,
 i. 16-18.

I charge thee therefore before God, and the Lord Jesus Christ,
who shall judge the quick and the dead at his appearing and
his kingdom; preach the word; be instant in season, out of
 season. 2 Timothy,
 iv. 1, 2.

I am now ready to be offered, and the time of my departure
 is at hand. I have fought a good fight, I have finished my course,
 I have kept the faith: henceforth there is laid up for me a crown
 of righteousness, which the Lord, the righteous Judge, shall give me
at that day: and not to me only, but unto all them also that love
 his appearing. 2 Timothy,
 iv. 6-8.

Therefore leaving the principles of the doctrine of Christ, let
 us go on unto perfection; not laying again the foundation of re-
 pentance from dead works, and of faith toward God, of the doctrine
 of baptisms, and of laying on of hands, and of resurrection of the
 dead, **and of eternal judgment**. Heb. vi. 1, 2.

As it is appointed unto men once to die, **but after this**
the judgment: so Christ was once offered to bear the sins of
 many; and unto them that look for him shall he appear the second
 time without sin unto salvation. Hebrews,
 ix. 27, 28.

Let us consider one another to provoke unto love and to good
 works; not forsaking the assembling of ourselves together, as the
 manner of some is; but exhorting one another; **and so much the**
more, as ye see the day approaching. Hebrews,
 x. 24-27,
 30-37.

For if we sin wilfully after that we have received the knowl-
 edge of the truth, there remaineth no more sacrifice for sins, **but a**
certain fearful looking for of judgment and fiery indignation,
 which shall devour the adversaries. . . . For we know
 him that hath said, Vengeance belongeth unto me, I will recom-
 pense, saith the Lord. And again, The Lord shall judge his people.
 It is a fearful thing to fall into the hands of the living God.

But call to remembrance the former days, in which, after ye
 were illuminated, ye endured a great fight of afflictions. . . .
 Cast not away therefore your confidence, which hath great recom-
 pense of reward. For ye have need of patience, that, after ye have
 done the will of God, ye might receive the promise.

For yet a little while, and he that shall come will come,
and will not tarry.

Obey them that have the rule over you, and submit your-
 selves: for they watch for your souls, **as they that must give ac-**
count, that they may do it with joy, and not with grief: for that
 is unprofitable for you. Heb. xiii. 17.

Go to now, ye rich men, weep and howl for your miseries that
 shall come upon you. Your riches are corrupted, and your gar- James,
 v. 1-9.

ments are moth-eaten. Your gold and silver is cankered ; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together **for the last days**. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth ; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton ; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just : and he doth not resist you.

Be patient therefore, brethren, **unto the coming of the Lord**. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient ; stablish your hearts : for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned : **behold, the Judge standeth before the door**.

1 Peter,
i. 5-7.

You who are kept by the power of God through faith unto salvation **ready to be revealed in the last time**. Wherein ye greatly rejoice, though now for a season (if need be) ye are in heaviness through manifold temptations : that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ.

1 Peter, i. 13.

Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you **at the revelation of Jesus Christ**.

1 Peter,
iv. 4, 5.

They think it strange that ye run not with them to the same excess of riot, speaking evil of you : **who shall give account to him that is ready to judge the quick and the dead**.

1 Peter,
v. 2-4.

Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly ; not for filthy lucre, but of a ready mind ; neither as being lords over God's heritage, but being ensamples to the flock. And **when the chief Shepherd shall appear**, ye shall receive a crown of glory that fadeth not away.

2 Peter,
ii. 1-9.

There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways ; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you : **whose judgment now of a long time lingereth not, and their damnation slumbereth not**.

For if God spared not the angels that sinned, but cast them

down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked: (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) the Lord knoweth how to deliver the godly out of temptations, **and to reserve the unjust unto the day of judgment to be punished.**

This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

2 Peter,
iii. 1-14.

For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto **fire against the day of judgment and perdition of ungodly men.**

But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

And now, little children, abide in him; **that when he shall appear, we may have confidence,** and not be ashamed before him at his coming.

1 John, ii. 28.

- Jude, 6. The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.
- Jude, 14, 15. Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.
- Rev. i. 7. Behold he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.
- Rev. vi. 9-17. And when he had opened the fifth seal. I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.
- And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: **for the great day of his wrath is come**; and who shall be able to stand.
- Revelation, xi. 15-19. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, **and the time of the dead, that they should be judged**, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. And

the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him; **for the hour of his judgment is come**: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

Revelation,
xiv. 6-20.

And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying, with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple crying with a loud voice to him that sat on the cloud, **Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.** And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God. And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand and six hundred furlongs.

And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of

Revelation,
xix. 11-21.

fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called the Word of God. And the armies which were in heaven followed him on white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp word, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, **king of kings, and Lord of Lords.**

And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven. Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

Revelation,
xx. 11-15.

And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death.

And whosoever was not found written in the book of life was cast into the fire.

Revelation,
xxii. 10-12.

And he saith unto me, Seal not the saying of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

And behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

XXX.

W e n u e n , W h a t ?

THE word of the Lord came unto Abram in a vision, saying, Fear not, Abram: **I am thy shield, and thy exceeding great reward.** Gen. xv. 1.

All the gods of the people are idols: but the Lord made the heavens. **Glorv and honour** are in his presence; **strength and gladness** are in his place. 1 Chronicles, xvi. 27.

Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up **to his holy dwelling-place, even unto heaven.** 2 Chronicles, xxx. 27.

Lord who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. Ps. xv. 1, 2.

The Lord is the portion of mine inheritance and of my cup; thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage. Ps. xvi. 5, 6.

Thou wilt shew me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore. Ps. xvi. 11.

As for me, I will behold thy face in righteousness: **I shall be satisfied, when I awake, with thy likeness.** Ps. xvii. 15.

The king shall joy in thy strength, O Lord; and in thy salvation how greatly shall he rejoice? Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah. For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head. **He asked life of thee, and thou gavest it him, even length of days forever and ever.** His glory is great in thy salvation: honour and majesty hast thou laid upon him. For thou hast made him most blessed forever: **thou hast made him exceeding glad with thy countenance.** Ps. xxi. 1-6.

How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: **in thy light shall we see light.** Psalm xxxvi. 7-9.

Psalm
xxxvii. 18.

The Lord knoweth the days of the upright : and **their inheritance shall be forever.**

Ps. xli. 12.

As for me, thou upholdest me in mine integrity, and **settest me before thy face forever.**

Psalm
xlv. 13-15.

The king's daughter is all glorious within : her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework : the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought : **they shall enter into the king's palace.**

Ps. xlii. 4.

There is a river, the streams whereof **shall make glad the city of God**, the holy place of the tabernacles of the Most High.

Ps. lxi. 5-7.

Thou, O God, hast heard my vows : thou hast given me the heritage of those that fear thy name. Thou wilt prolong the king's life : and his years as many generations. **He shall abide before God forever :** O prepare mercy and truth, which may preserve him.

Psalm
lxxiii. 24-26.

Thou shalt guide me with thy counsel, and **afterward receive me to glory.** Whom have I in heaven but thee ? and there is none upon earth that I desire beside thee. My flesh and my heart faileth : but God is the strength of my heart, and **my portion forever.**

Psalm
lxxxiv. 5-7.

Blessed is the man whose strength is in thee ; in whose heart are the ways of them. Who passing through the valley of Baca make it a well ; the rain also filleth the pools. They go from strength to strength, **every one of them in Zion appeareth before God.**

Psalm
lxxxiv. 10,
11.

A day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness. For the Lord God is a sun and shield : the Lord will give grace and **glory ;** no good thing will he withhold from them that walk uprightly.

Psalm
xci. 14-16.

Because he hath set his love upon me, therefore will I deliver him : I will set him on high, because he hath known my name. He shall call upon me, and I will answer him : I will be with him in trouble ; I will deliver him, and honour him. **With long life will I satisfy him, and shew him my salvation.**

Ps. xcvii. 11.

Light is sown for the righteous, and gladness for the upright in heart.

Ps. ciii. 20.

Bless the Lord, ye his angels, that excel in strength, **that do his commandments, hearkening unto the voice of his word.**

Ps. cxix. 57.

Thou art my portion, O Lord.

Psalm
cxxxii. 13-16.

The Lord hath chosen Zion ; he hath desired it for his habitation. **This is my rest for ever : here will I dwell : for I have desired it.** I will abundantly bless her provision : I will

satisfy her poor with bread. I will also clothe her priests with salvation, and her saints shall shout aloud for joy. There will I make the horn of David to bud: I have ordained a lamp for mine anointed. His enemies will I clothe with shame: but upon himself shall his crown flourish.

The Lord taketh pleasure in his people: **he will beautify the meek with salvation.**

Ps. cxlix. 4.

The wise shall inherit glory: but shame shall be the promotion of fools.

Prov. iii. 35.

Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her. She shall give to thine head an ornament of grace: **a crown of glory shall she deliver to thee.**

Prov. iv. 7-9.

It shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, **shall be called holy**, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: **for upon all the glory shall be a defence.**

Is. iv. 3-5.

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. **They shall not hurt nor destroy in all my holy mountain:** for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

Is. xi. 6-9.

And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. **He will swallow up death in victory; and the Lord God will wipe away tears from off all faces;** and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.

Is. xxv. 6-8.

In that day shall this song be sung in the land of Judah; We have a strong city; **salvation will God appoint for walls and bulwarks.**

Is. xxvi. 1, 2.

Open ye the gates, that the righteous nation which keepeth the truth may enter in.

Is. xxviii. 5.

In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people.

Isaiah,
xxxii. 17-19.

The work of righteousness shall be **peace**; and the effect of righteousness **quietness and assurance forever**. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places; when it shall hail, coming down on the forest; and the city shall be low in a low place.

Isaiah,
xxxiii. 15-17.

He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure.

Thine eyes shall see the King in his beauty: they shall behold the land that is very far off.

Isaiah,
xxxiii. 20-24.

Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down: not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. **But there the glorious Lord will be unto us a place of broad rivers and streams**; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us.

Thy tacklings are loosed; they could not well strengthen their mast; they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey. **And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.**

Isaiah,
xxxv. 3-10.

Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called, **The way of holiness: the unclean shall not pass over it; but it shall be for those: the way-faring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their**

heads: then shall obtain joy and gladness, and sorrow and sighing shall flee away.

Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages: that thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places. **They shall not hunger nor thirst, neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.**

Isaiah,
xlix. 8-10.

Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: **but my salvation shall be forever, and my righteousness shall not be abolished.**

Is. li. 6.

The redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.

Is. li. 11.

O thou afflicted, tossed with tempest, and not comforted! behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and **great shall be the peace of thy children.** In righteousness shalt thou be established: **thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.**

Is. lii. 11-14.

The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come. **He shall enter into peace:** they shall rest in their beds, each one walking in his uprightness.

Is. lvii. 1, 2.

Arise, shine; for thy light is come, and the glory of the **Lord is risen upon thee.** Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. **The sun shall be no more thy light by day: neither for brightness shall the moon give**

Isaiah,
lx. 1, 15-21.

light unto thee : but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified.

Is. lxi. 7.

For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: **everlasting joy shall be unto them.**

Is. lxii. 1-5.

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: **but thou shalt be called 'Hephzi-bah, and thy land ²Benlah: for the Lord delighteth in thee, and thy land shall be married. For as a young man marieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.**

¹ That is,
My delight is
in her.

² That is,
Married.

Is. lxiv. 4.

Since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, **what he hath prepared for him that waiteth for him.**

Is. lxv. 17-25.

Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: **for behold, I create Jerusalem a rejoicing, and her people a joy.**

And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old: but the sinner being an hundred years old shall be accursed. And they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock:

and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.

I will also take of them for priests and for Levites, saith the Lord. For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new-moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord.

Isaiah,
lxvi. 21-23.

I will set up one Shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. **And I the Lord will be their God, and my servant David a prince among them;** I the Lord have spoken it.

Ezekiel,
xxxiv. 23-31.

And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them; but they shall dwell safely, and none shall make them afraid. And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God. And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God.

Say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. **And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.** And they shall dwell in the land that I have given unto Jacob my servant,

Ezekiel,
xxxvii. 21.

wherein your fathers have dwelt, and they shall dwell therein, even they, and their children, and their children's children forever : and my servant David shall be their prince forever. Moreover I will make a covenant of peace with them ; it shall be an everlasting covenant with them : and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. **My tabernacle also shall be with them :** yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

Dan. vii. 18. The saints of the Most High shall take the kingdom, and possess the kingdom forever, **even forever and ever.**

Dan. vii. 27. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Dan. xii. 1-3. And at that time shall Michael stand up, the great prince which standeth for the children of thy people : and there shall be a time of trouble, such as never was since there was a nation even to that same time : and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, **some to everlasting life,** and some to shame and everlasting contempt. **And they that be wise, shall shine as the brightness of the firmament ;** and they that turn many to righteousness as the stars forever and ever.

Hosea,
ii. 16-20.

¹ That is,
My husband.
² That is,
My God.

And it shall be at that day, saith the Lord, that thou shalt call me Ishi¹ ; and shalt call me no more Baali². For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name. And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground : and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely. **And I will betroth thee unto me forever ;** yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness : and thou shalt know the Lord.

Joel,
iii. 17-21.

So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain : **then shall Jerusalem be holy,** and there shall no strangers pass through her any more.

And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim. Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they

have shed innocent blood in their land. **But Judah shall dwell forever, and Jerusalem from generation to generation.** For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion.

The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: **for they shall feed and lie down, and none shall make them afraid.**

Zephaniah,
iii. 13-17.

Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the Lord, is in the midst of thee: **thou shalt not see evil any more.** In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; **he will rest in his love, he will joy over thee with singing.**

He that believeth on the Son hath **everlasting life**: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

Joel, iii. 36.

Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water **springing up into everlasting life.**

John,
iv. 13, 14.

Blessed are the pure in heart: **for they shall see God.**

Matt. v. 8.

Swear not at all: neither by heaven; **for it is God's throne**: nor by the earth: for it is his footstool.

Matthew,
v. 34, 35.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, **where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.**

Matthew,
vi. 19, 20.

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens **that faileth not**, where no thief approacheth, neither moth corrupteth.

Luke,
xii. 32, 33.

The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity: and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. **Then shall the righteous shine forth as the sun in the kingdom of their Father.**

Matthew,
xiii. 41-43.

Verily, verily, I say unto you, He that believeth on me hath **everlasting life.** I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, **and not**

John,
vi. 47-51.

Matthew,
xviii. 8, 9.

die. I am the living bread which came down from heaven : if any man eat of this bread, he shall live forever : and the bread that I will give is my flesh, which I will give for the life of the world.

If thy hand or thy foot offend thee, cut them off, and cast them from thee ; it is better for thee **to enter into life** halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire. And if thine eye offend thee, pluck it out and cast it from thee : it is better for thee **to enter into life** with one eye, rather than having two eyes, to be cast into hell-fire.

Matthew,
xviii. 10.

Take heed that ye despise not one of these little ones : for I say unto you, that **in heaven their angels do always behold the face of my Father which is in heaven.**

Matthew,
xxv. 31, 34.

When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory. Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

John, viii. 51.

Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

John, x. 16.

And other sheep I have, which are not of this fold ; them also I must bring, and they shall hear my voice : **and there shall be one fold, and one shepherd.**

Luke,
xiii. 29.

They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

Luke,
xviii. 29, 30.

There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, **and in the world to come life everlasting.**

Luke,
xx. 34-36.

The children of this world marry, and are given in marriage : but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage : neither can they die any more : for they are equal unto the angels ; **and are the children of God**, being the children of the resurrection.

John, xii. 26.

If any man serve me, let him follow me ; **and where I am, there shall also my servant be.** If any man serve me, him will my Father honour.

John,
xiv. 1-3.

Let not your heart be troubled : ye believe in God, believe also in me. In my Father's house are many mansions : if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, **I will come again and receive you unto myself ; that where I am, there ye may be also.**

This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. John, xvii. 3.

Neither pray I for these alone; but them also which shall believe on me through their word: that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. John, xvii. 20-24.

Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Acts, ii. 28.

To every man according to his deeds: to them who by patient continuance in well-doing, seek for glory, and honour, and immortality; eternal life. Rom. ii. 7.

Glory, honour, and peace, to every man that worketh good: to the Jew first, and also to the Gentile. Rom. ii. 10.

Being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. Rom. v. 1, 2.

They which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ. Rom. v. 17.

Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. Romans, vi. 22, 23.

For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs: heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Romans, viii. 16-18.

The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. Rom. viii. 21.

Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. Romans, viii. 29, 30.

1 Cor. ii. 9.

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

1 Corinth.
xiii. 8-12.

Charity never faileth : but whether there be prophecies, they shall fail ; whether there be tongues, they shall cease ; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child : but when I became a man, I put away childish things. For now we see through a glass, darkly ; but then face to face : now I know in part ; but then shall I know even as also I am known.

2 Corinth.
iv. 17, 18,
v. 1-5.

Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. While we look not at the things which are seen, but at the things which are not seen : for the things which are seen are temporal ; but the things which are not seen are eternal.

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven : If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened : not for that we would be unclothed ; but clothed upon, that mortality might be swallowed up of life.

Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord : (for we walk by faith, not by sight :) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

Gal. iv. 6, 7.

Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son ; and if a son, then an heir of God through Christ.

Philippians,
i. 21-23.

To me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour : yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ ; which is far better.

Col. iii. 4.

When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

1 Thessalon.
iv. 16, 17.

The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first : then we which are alive and re-

main shall be caught up together with them in the clouds, to meet the Lord in the air: **and so shall we ever be with the Lord.**

It is a righteous thing with God to recompense tribulation to them that trouble you; **and to you, who are troubled, rest with us,** when the Lord Jesus shall be revealed from heaven with his mighty angels.

2 Thess. i. 7.

Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus **with eternal glory.**

2 Timothy, ii. 10-12.

It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, **we shall also reign with him.**

I have fought a good fight, I have finished my course, I have kept the faith: **henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day:** and not to me only, but unto all them also that love his appearing.

2 Timothy, iv. 7, 8.

We which have believed **do enter into rest,** as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. . . .

Hebrews, iv. 3, 8-10.

. . . For if Jesus had given them rest, then would he not afterward have spoken of another day.

There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

Ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that **ye have in heaven a better and an enduring substance.**

Hebrews, x. 34-37.

Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry.

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: **for he looked for a city which hath foundations,** whose builder and maker is God.

Hebrews, xi. 8-10.

These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had oppor-

Hebrews, xi. 13-16.

	tunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God, for he hath prepared for them a city.
Hebrews, xii. 22-24.	Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.
Hebrews, xii. 26, 28.	Now he hath promised saying, Yet once more I shake not the earth only, but also heaven. And this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear.
Heb. xlii. 14.	Here we have no continuing city, but we seek one to come.
James, i. 12.	Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.
1 Peter, i. 3-5.	Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation.
1 Peter, iv. 13.	Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.
1 Peter, v. 2-4.	Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.
2 Peter, iii. 13.	We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.
1 John, ii. 25.	This is the promise that he hath promised us, even eternal life.
1 John, iii. 2.	Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Unto him that loved us, and washed us from our sins in his own blood, **and hath made us kings and priests unto God and his Father**; to him be glory and dominion forever and ever. Amen.

Rev. i. 5, 6.

To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

Rev. ii. 7.

Be thou faithful unto death, **and I will give thee a crown of life.**

Rev. ii. 10.

He that overcometh, and keepeth his works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father. **And I will give him the morning star.**

Revelation, ii. 26-28.

Thou hast a few names even in Sardis which have not defiled their garments; **and they shall walk with me in white**: for they are worthy.

Rev. iii. 4, 5.

He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, **and he shall go no more out**: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

Revelation, iii. 11, 12.

To him that overcometh will I grant **to sit with me in my throne**, even as I also overcame, and am set down with my Father in his throne.

Rev. iii. 21.

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God forever and ever. Amen.

Revelation, vii. 9-17.

And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed

their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple : and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters : and God shall wipe away all tears from their eyes.

Rev. xiv. 13. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth ; Yea, saith the Spirit, that they may rest from their labours : and their works do follow them.

Rev. xv. 2-4. And I saw as it were a sea of glass mingled with fire : and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses, the servant of God, and the song of the Lamb.

Revelation, xix. 6-9. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia : for the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honour to him : for the marriage of the Lamb is come, and his wife hath made herself ready.

And to her was granted that she should be arrayed in fine linen, clean and white : for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God.

Revelation, xxi. 1-7. And I saw a new heaven and a new earth : for the first heaven and the first earth were passed away ; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain : for the former things are passed away.

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write : for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that over-

cometh shall inherit all things ; and I will be his God, and he shall be my son.

And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

Revelation,
xxi. 9-27.
xxii. 1-5.

And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, **having the glory of God** : and her light was like unto a stone most precious, even like a jasper-stone, clear as crystal ; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. On the east, three gates ; on the north, three gates ; on the south, three gates ; and on the west, three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth : and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper : and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper ; the second, sapphire ; the third, a chalcedony ; the fourth, an emerald ; the fifth, sardonyx ; the sixth, sardius ; the seventh, chrysolite ; the eighth, beryl ; the ninth, a topaz ; the tenth, a chrysoprasus ; the eleventh, a jacinth ; the twelfth, an amethyst. And the twelve gates were twelve pearls ; every several gate was of one pearl ; and the street of the city was pure gold, as it were transparent glass.

And I saw no temple therein : for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it : for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it : and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day : for there shall be no night there. And they shall bring the glory and honour of the nations into it. **And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie : but they which are written in the Lamb's book of life.**

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: **and the leaves of the tree were for the healing of the nations.** And there shall be no more curse: but the throne of God and of the Lamb shall be in it; **and his servants shall serve him: and they shall see his face: and his name shall be in their foreheads.** And there shall be no night there: and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever.

XXXI.

Well, What?

Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways: unto whom I swear in my wrath, **that they should not enter into my rest.**

Psaln
xcv. 10, 11.

Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it.

Is. xxx. 33.

Hear, ye that are far off, what I have done; and ye that are near, acknowledge my might. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

Isaiah,
xxxiii. 13, 14.

Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back. For the grave cannot praise thee, death cannot celebrate thee: **they that go down into the pit cannot hope for thy truth.**

Isaiah,
xxxviii.
17, 18.

As the new heavens and the new earth which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new-moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: **for their worm shall not die, neither shall their fire be quenched: and they shall be an abhorring unto all flesh.**

Isaiah,
lxvi. 22-24.

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and **some to shame and everlasting contempt.**

Dan. xii. 2.

John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

Luke,
iii. 16, 17.

Matthew,
v. 21, 22.

Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire.

Matthew,
v. 23, 26.

Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Luke,
xii. 58, 59.

When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

Matthew,
viii. 11, 12.

I say unto you that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

Luke,
xiii. 25-27.

When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

Matt. x. 28.

Fear not them which kill the body; but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

Matthew,
xiii. 36-43.

Then Jesus sent the multitude away and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity : and shall cast them into a furnace of fire : there shall be wailing and gnashing of teeth.

Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

Mark,
ix. 42-43.

And if thy hand offend thee, cut it off : it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched : where their worm dieth not, and the fire is not quenched.

And if thy foot offend thee, cut it off : it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched : where their worm dieth not, and the fire is not quenched.

And if thine eye offend thee, pluck it out : it is better for thee to enter into the kingdom of God with one eye, than having two eyes, to be cast into hell-fire : where their worm dieth not, and the fire is not quenched.

Therefore is the kingdom of heaven likened unto a certain king which would take account of his servants. And when he had begun to reckon, one was brought unto him which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants which owed him an hundred pence : and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not : but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me : Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee ? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Matthew,
xviii. 23-35.

Luke,
xvi. 19-28.

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores.

And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, **between us and you there is a great gulf fixed: so that they which would pass from hence to you, cannot: neither can they pass to us, that would come from thence.** Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into **this place of torment.**

Matthew,
xxv. 31, 41.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. . . . Then shall he say also unto them on the left hand, **Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.**

2 Thessalon.
i. 7-9.

The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with **everlasting destruction from the presence of the Lord, and from the glory of his power.**

2 Peter, ii. 4.

God spared not the angels that sinned, but cast them down to hell, and delivered them into **chains of darkness**, to be reserved unto judgment.

Jude, 6, 7.

The angels which kept not their first estate, but left their own habitation, he hath reserved in **everlasting chains under darkness** unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, **suffering the vengeance of eternal fire.**

Jude, 12, 13.

These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the

sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever.

And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the **bottomless pit**. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

Rev. ix. 1, 2.

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

Revelation,
xiv. 9-11.

And after these things I heard a great voice of much people in heaven, saying, Alleluia: salvation, and glory, and honour, and power, unto the Lord our God: for true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said Alleluia. **And her smoke rose up forever and ever.**

Revelation,
xix. 1-3.

And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. **These both were cast alive into a lake of fire burning with brimstone.**

Rev. xix. 20.

And I saw an angel come down from heaven, having the key of the **bottomless pit**, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.

Rev. xx. 1-3.

And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever.

Rev. xx. 10.

The sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death.

Revelation,
xx. 13-15.

And whosoever was not found written in the book of life was cast into the lake of fire.

Rev. xxi. 8.

The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone : which is the second death.

Revelation,
xxii. 10, 11.

And he saith unto me, Seal not the sayings of the prophecy of this book : for the time is at hand. He that is unjust, let him be unjust still : and he which is filthy, let him be filthy still : and he that is righteous, let him be righteous still : and he that is holy, let him be holy still.

THE END.

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